2

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ABSTRACT

This volume consists of an intermediate course in Sara, a language of the Chad Republic of Africa. It is designed for native speakers of English and includes forty reading selections in Sara and an English translation of each selection. The readings are followed by a corresponding set of dialogues in Sara, accompanied by an English translation. These dialogues are provided for practice in conversation. Readings and dialogues are on topics relevant to the culture of Chad. (CLK)

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SARA INTERMEDIATE COURSE

by

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The Intensive Language Training Center

Indiana University

September, 1966

FIRST DRAFT

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INTRODUCTION

The following 40 texts represent a rough draft of an intermediate course in Sara, a language of the Chad Republic of Africa.

The texts are to be used by the student on his own or in a small group after he has completed the beginning course of 300 hours.

Many of the texts are followed by a selected vocabulary. It is anticipated that further words and grammatical notes will be added in later revisions. The texts are not arranged either by length or by difficulty. The table of contents, which appears in Sara and English, indicates the wide variety of cultural subjects treated, but in no case was it intended to provide a detailed description of any aspect of the culture. The student is to use his partial knowledge as background for starting conversations about the various cultural subjects.

A rough English translation of each text is provided in a separate booklet. A separate set of French translations, as well as tape recordings of the Sara, will be provided in the future.

Some of the texts are provided with dialogues, accompanied by an English translation (face-to-face) to stimulate conversational fluency. These comprise a third booklet.

The texts and dialogues are intended to provide 150 hours of instruction in Sara at the intermediate level.

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LAPHIA

Laphia lee to ne ge to kedere ya. Loo ge dooje tee ge ndo rad lee deen ra nan laphia. Laphia le to gel bula yan:

Kwa jii nan ra nan laphia ge tâ, too yeen ge de jii to. Loo ge dooje ra na laphia ge jii dee el ndàa tar to mbuna deg. Lo ge kuramari rai laphia el ndaa; i a kula pana see, m'two sei kei nand bba ram laphia el wa? Ese, mra sei ri bba i mba'd ram nee laphia? Bo le deou nee lee ao sei ge tar el, nda a kula pana: "Koo ya bba moi el lee."

Leou lee deene a kar tar ra dingam laphia el. Yeen a re ted loo koji shi do kejee'g bba a kula jia ra nee laphia bei.

Bo lee deene ra to tog bbe el nda, yeen to deene ge ila ngon kuli do doojege el.

Bbee ge Tchad'g lee doje dad ra na laphia ndaa dula jii dee dar nan, yeen bba to ge ndigi ge ndigi nan.

NUJII NANJE

Nee ge bbaree nujii lee to nee ge tad yaan bbo, to nee ge to dan dooje'g jo esa mumda bba el. Dingam ta deene, deene lea uji ngon. Ngon nee lee a bbar njekujeje, kom to baum to. Yeen a bbar njekuji kianje ge baubeje kamjee Ngonkon baube ge deene lee yeen a bbara binrem, nga yeen ge dingam lee yeen a bbaree nanem, nga yeen'g deene kom.

Kem Tchad'g lee nujinanje bula yan ngan-nanije ge ngan baubije da ree mee kei'g le dingam mbata kusa muru ge deene lia a koro lee to.

Dingam lee to bang mee keig lea. Nje min keije lea da ra nee ge mindee ba el. Yeen ya un ndea bba deen da ra nee bei to.

Nuji le to gel jo: nuji ge de mes heu-deu-dem-to nuji deene to.

bau	kon
ngao	deene
ngondingam	ngondeene
ngombassa	ngonmand
baindion (baudingam)	kondeene
bbugadingam	bbugadeene
namen	binrem
kamjege ge dingam	kamje ge deene
ngonnkom ge dingam	ngonnkom ge deene

KWA LOO NDO

Do nang lee to nee de dooje lai bbo to kele deou ge kaba el. Nanan kara sang loo ndo lea wa. Mbata kar tar to mbuna dee'g el lee, nanan kara wa loo ndo lea nain kul kuli ba.

Mbata kwa loo ndo lee deou ge tog ya mba a ger loo kwa loo ndo bbo ngonn a ger loo kwa ndo el.

Ngonn a kwa loo ndo lea ge kare el, yeen a kwa mbor baube'g mbata kar baube laa sea. Bbo to ngonn ge ndo-ndo yan, ndaa yeen a laa ge baubeje to.

Loo ge dingam wa ndo lea lee nje minkeije lea lai da kao kene'g mbata laa sea.

Mbata dubu koo lem mee ndo'g lee, da tuga kagje ge kanmje mee ndo kete bba da dubu koo kene'g bei.

Lo ge ndii er ndaa, dingam ya a kun dwua kao kos kete nga bba deeneje lea daa dubu koo gee'g-gee'g bei.

kosgenang	tel
tinan	waa
dwa	bbul ubu
kos bbai	bbul nda

RA KEI

Ra kei lee to kula yaan. Deou ge tog ya a kunja gad kei, to bei loo ge nanje deon reud nee mbata tuba'g ndilje ge majel ban bba da kuja gad kei bei to.

Kei lee dad ra ndaa, ra kem bbara el. Da ngina sar kar ndi a un kud gang bba, da kor derngelje, ge da tuga kagje, ge da kuja muje bei to.

Lo ge nain kul ad tee lee, dingam a tee ge ndo kao wala mbata kuja mu.

Yeen a tel ree kei ge kar ge as dangera dö, a kuja mu lee sar loo ge as kabe ndaa, yeen a kun kud tuga nang mbata kor'g derngel. Deene lea a kod man mbata karee mboin'g börö lee to.

Loo ge yeen or derngelje lee lai ndaà yeen a kunda derngelje lee as nan ge böm bee.

Keije lee to as nan loo munda: Kei börö, kei mu, kei tôle to.

KINGA MBAA

Mbata kinga mbaa lee ndö ge nanje da kulai kete, to ndö ge nanje nje mbaaje lee da tee doi'g wai.

Loo ge mbaa ree bbee lei lee, a taa nee kodo dea, a ria laphia to-nje mee keije lai da ree kwa ji mbaa lee bba da tel koa gogo bei.

Deene le nje kinga mbaa lee a köd man ree ne kar mbaa ai, bbo lee to mbaa ge deene lea ree sea ndaa, yeen a [illegible] shi ge deene mareje kei.

Nje mbaa lee bbo to'g deou ge boi ndaa da tol byan, bbo to ge deou ge lam ba nda da tol kunja karee.

Kem Tchad'g lee bbo log mbaa ree bbee lei nda i a kare nee soa yaam. Tobei mbaaje lee, kar ge ban ban kara da ree bee lei to.

Bbo lee mbaa ree ge kar ge dooje too nee bbi lai kara, deene a kin mee dunda ge nee ya koro nee karee usa.

Ndö ge ndö mbaa lea as nda, da dane mbaa kunda rebe.

mbaa	byan
kinga	danee
nee kodo	rebe
kunja	

LA MARINGA

La maringa lee to ge ree bacine bei. Ngannje ge bacine bba, la nee lee lel dee yan. Nje ge tog pana see to la ge ao tuji ngannje, deen do la ge nee lee ge kemdee ge maji mbata kasije ra nee ge to ge bee el.

Ngannje ge dingam ge das lee kab lee deen da kao kem lad to ge mee dee ndigi, nga ngannje ge deene lee nja kuji deje dia dee dee dao kene ge mindee el. Dula pana bbo ngonn ge deene ao kem lag nee ndaa yeen a ra kaya, yeen a naa ngao shi nee kei el.

Ngonn deene ge kude wa nang el, bba yeen la ge kasee yan ndaa d'ula pana: la maringa ya bba tujee

Nee ge dooje ge tog ndigi nee la nee el lee, to mbata loo ge dao la ndaa, dean dwa nan sud, to bei deen ringa kudude nand to.

Dula pana i deou ge ri bba kar kariba ya ringa kudi.

maringa	ula
la	pana
kaya	nand
sud	kariba
ringa	kasije

7

KOS PAA

Leou lee nje kos paaje ge nje non to dooje ge bei lam ya. Nje ge nanje dao go bauje'g mbata non dee paa, nje ge nanje loo ge deou ndei ndo eze wei ndaa bbarde kardee ree non paaje ge dos paa loo ndö ge to.

Nje kos paaje ge nanje lee to ge gin kaa le dee, nje ge nanje to ge kula ra dee to.

Paa lee to as non ge kor gin deou ese kogee to. Bbo deou ge ra nee ge majel ge mareje ndigi sea el ndaa, da kosee paa mbata kar dooje lai doo nee ria raga tesere. Mbata loo ge dooje do nee ra majel lea ndaa, yeen a kas kem tel ra gogo el nga. Maji kar ci sein ndaije mee si'g perere. Loo ge nanje dooje da pana: deou ge bee, ra nee majel aree dosee paa.

Paa lee to nee kor gel nee ra majel le dooje ge raga.

non	raga
paa	nje ge nanje
pa	tesere
nje kos paa	majel
nje non paa	perere
kogee	mbata

Note: Don't confuse <u>paa</u> 'singing' with <u>pa</u> 'say'.

8

LA GE LEOU

La ge leou lee to gel bula yan, la lao, la mage to la ge mee bbee'g to.

La lao tö la mage lee doji do nje kundà mageje ge nje tol laoje, bbo i deou ge de mindee a kur kene'g el. La ge min bbee'g lee to kele ra ro lel. Ngannje, dingamje ge deeneje, doojelai ya dao kene'g mbata la.

La lao lee to kele nje tol laoje. I deou ge tol lao el ndaa i to ge ndaree.

Lo mage lee öji do deeneje, bbo dingam unda mage el.

Mbata la lee da ree ge kunduje ge gangje. Loo ge daleeje ge kunduje lee da kwa nan maji ndaa, nje laje da kunda kudu tee gol la.

Bbo deou ge la maji ese to ge ngolo mbang ndaa da kila ndill gee'g.

la
kundu
dalee
lao
mage
gang
ndil

NJE KOO-KÖR or NJE KÖR

Nje kor lee to ge nje ra ningaje, mianje, kosje, tinanje ge neeje ge rang bula. Kör lee to ge nee gin ka bbo dooje doo kör ge mindee mindee el. Me kei kör'g lee, i a kinga nje ndubu, nje kila mon tö nje kör to.

Kei kor lee to toge kei je lai el. Loo ge i ao kei kor ndaa i a shi régégé bbo i a kao ped-ped el.

Ngonn a kar mbör kei kör'g ndam ge mindee el, bbo lee yeen tuji neeje to kem kei kor'g ya togero de ndaa, nje kujeje da tol byan mbata kar nje kei kor lee to.

Loo ge ngonn ar mbor kei kor'g deb ao ro nee nda, da pa sea yaan, to bei da tuba karee od ge gogo. I ngonn ge tuji woi bba a kila nee karee wa do kei kor.

ngonn ge ila nee aree wa do kei kör lee yeen a kuga g. lar ese kunja ese byan.

kei kor
nje koo-kor ese nje kor
kosje
tinanje
nje ndubu
nje kila mon
ndam

10

SUCK

Suck lee to loo kunda nee ndogo. Dooje bula, loo ge daou mbata kao ndogo nee ndaa dula pana da kao ndogo nee kem suck'd.

Deou a pana n ao ge loo ndogo nee'g ge mindee kari oo ei. Suck lee dumje bba ree nee bbo leou lee deou ula pana n'aoge suck'd el.

Bacino lee suckje to ge mee bbeeje lai. Kem ngann bbeeje'g lee, nje kon bbeeje ya bba gang ndō kunda suck.

Mee bbeeje ge boi-boi'g lee suck to ge ndō kara kara lai.

Nanje bba to nje kao kem suck'g je wa? Suck l[illegible] to oji do dooje lai, nan-nan kara a kao kem suck'g to ge mee ndigi

Deeneje ge dingamje daou mee suck mbata kunda neeje le dee ndogo, nga mee bbeeje ge boi'g lee deeneje ya bba bula suck'g dunda dingamje.

Mee suck'g lee, neeje lai to kene'g: daje, kubuje ge nee soaje lai lee, i a kinga kene'g.

Suck lee maji kao kene'g yaan mbata i a kinga dooje ge nanje kene'g, lem ndu dooje bbar kene'g gir-gir to.

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KULA GE MEE KEI"G

Kula ge mee kei'g lee to kula ra deene bbo to kula ra dingam el.

Neeje lai ge to mee kei'g lee, dingam as kem kunda road kene'g el. Koro muru, kwa loo, kod man, togo mee kaje lee dingam a ko ge kemee mbata to nee ria yeen el.

Mba ri bba dingam la ge deene mbata kula ge mee kei'g el wa? To tar ge ma mas kem kila shi kene'g el. Leou lee, dingam nda a tos kemee do kula ge lea yeen ya ra. Deene kara a tos kemee do kelea'g ya to ra to. Dingam a kila golee kem kei pil'g el. Bbo lee yeen ila golee kene'g ndaa deeneje lai ya da kula pana see dingam ge ban bba mal bee wa?

Deeneje bula ndigi kar ngaodeeje dila goldee kem kei paga el. Bbo dingam ao kei paga yan ndaa deene lea ula pana: dingam ri bba jog loo yan bbee wa, deou o loo kila roa nang el.

Tobei dula pana see i to ge deene bba kei paga leli bee wa?

Dingamje lee mbat la ge deenje lede el, ndo ge ro deene lea tee ndaa, yeen a kunda man ped kum dea'g, jee ge yeen a niri nee karee soa to.

kei paga

ngaodeeje

dila goldee

kila roa nang

jog

kula ge mee kei'g

TOJI KULA

Deou lee kula ge karee toji ngannje dardee ra lee bula yaan Kula ndō-ndō ya to nee ge i ngonn a gər ketee bba a sang kulaje ge rang ra bei to.

Mbata tulai kula ndō-ndō lee ngannje ge nanje dunda ndo loo tol lao'g ese loo ge deen d'ishi ge baubeeje ya, da kunda kud la ge baubeeja mee ndo ge lea. Ngonn ge ger ndō-ndō el lee log yeen a tog nda deou ge nje kar nee deene lea soa go to.

Ngannje ge nanje ge ndigi ra kula ge rang asenan ge njekorje bee lee deen da kao kula ndubu kar njekor bbe'd ndo dee'g nee kor.

Nje ge nanje ndo nee kunjijee mbata ndei nee kunji lee to dao yaan.

Tobei nje ge rang ge mee dee ndigi ndo nee tol ndaa da kao shi mbər nje tol kag lo jia to.

Bacine lee nee ndoge bbet-bbet to bula yaam. Mbata ndo nee bacine lee i a kao kei l'école ndo nee karee as mei bba i a kee ndo kula mbata ra bei.

Ma mbaree toji kula, nee i deou ge ndigi nda a bbaree ndo kula.

toji
kula
njetōlkag
bbeu'd
nee kunji
bbet-bbet

KEI NDOO NEE

Kei ndoo neje lee bula yan bacine kem Tchad'g. Ngannje ge Tchad'g ge ndigi kao ndoo nee lee bula yaan. Gelee ge nee bba gouvernement aree ra'd kei ndoo neeje lee bula.

Ngannje bula ndigi ndoo nee'g mbata bacine lee i deou ge ger maktub el ndaa, i a kas kinga doi el.

Kao kem kei ndoo nee'g lee to as nangrö bbee. Dooje ge d'ar nganndeeje dao ndoo nee lee, ro dee lel dee yaan mbata nganndeeje ad kinga dea.

Leou lee dooje ge nanje ndigi kar nganndeeje ge deene dao, kem kei ndoo mbettee ge el. Deen d'ula pana bbo lee ngonn ge deene ao kenee ndaa yeen a kunda kud ra kaya.

Bacine lee bbee to bbed, kem dooje ar, ge unja joi-joi bbo deou og ngonnee ge deene lo dao kem kei ndoo maktub el nga. Dooje bula ge dog nganndeeje ge deene kao ndoo maktub lee, deene ndinga rodee yaan.

Kei ndoo maktubje bula yaan, kele gouvernement, kele nja ta Allahje: apostant to Catolje to. Kao kem kei ndoo maktub'g lee to kariba bbo deou uga ge lar el.

KAO KEM NDON'G

Ri bba bbaree ndon wa? Nee ge bbaree ndon lee to bbo lee i deou ao wala mbata sang daje ese yelje soa, yeen ge nee bba deen bbaree ndon.

M'bata kao ndon'g lee nje ndon a kodo nee kadje lea: mia, kia, ninga ese budum. Nje ge nanje dodo bandeje ledee to.

Kao ndon'g lee, dein ge kula mbo to'g nand el. Naije lai ya to ge nai kao ndon ledee.

Palpalbo ge kar os dooje ar dee do loo kila rodee nang el tun ya, bao ndonje da kila man ku'g mbata kao ndon'g.

Ndon ge nai kara lee dooje bula dao ge mbata tol daje el. Nje ge nanje dao mbata kur yegje ese tol yelje.

Nje ge bbardee bao ndonje lee, nje ge nanje dain ngöd yaan; deen to ge nje kur dulje. Nje kur kulje lee dain ngöd sar dardee dunda ge kuji tar. "See i ain ngod bei nga see i ao kur dul wala wa el bei wa?".

Loo ge deou ad kao ndon'g nda yeen tee ge loo ge kunjaje dao non ya ao kene'g mbata yeen inga dooje reou don'g lea ndaa da karee tuji no kögö lea. Bbo no kögö lei tuji ndaa i a kinga da ese nee ndon ge sin beeya kara a kinga el.

Loo ge i ad kas ndon'g ndaa i a two ge deene el.

NDAM GE MEE BBEE'G

Ra ndam mee bbee'g lee to ge kemee kemee. Dooje ge nanje nai ra ndam ledee ya ree bba deen da ra bbei bbo da ra ndam ge mindee-mindee el. Ndam ge ngannje dao ndam to, ndam ge boi ge ra mee bbee'g lee maji karc' sein orje kemdee.

Loo ge da ge ra ndam mee bbee'g lee, da kardee dur kidoje ge koro muruje to. Dooje ge mee bbee'g da shi pèrèrè mbata ndamje, kusa muruje ge kai kidoje lee to.

Nje kim daleeje, kunduje da ra nee kimje ledee ge majee majee mbata ngina ge ndǒ ndam.

Nje kundaje da kar nee kundaje le dee dusa ge majee-majee mbata ndǒ ndam lee deen da kum nee damje ro kundaje ge ledee, ge da ndèm dee wubu to.

Loo ge kunjaje dao non ge non ya bbei lee, mee nje ge nanje a kar bbe ya kerem mbata kao la.

Loo ge kaar uba nda nje kunduje da kao kem nada mbata kunda kud kim nee.

Deeneje ge dingamje da tula kubuje ge kum merje ledee ledee ge maji rodee'g.

Nee a bbar=ge bbar, a kwa nan, a kos mee nje ndamje jig-jig. Nje ge nanje da kunda kudu la, nje ndilje da kila, nje tèbèje da kim, koro a kila do dee'g tul-tul, a ko loo ge mbata kunji emi kene'g goto.

Loo ge kar as dan ra do nda nje ge nanje da kunda kud kusa muruje ge kai kidoje, ndam lee goto el ya bei.

Kumatage lee nje ge nanje da tee ge kundaje ledee raga. Loo ge nee a bbar ge loo rima-rima ndaà da kal kundaje. Bbo kunda ge ain ngǒd yaan nda njajee a kinga nee.

Ndo ndam lee to ndo ra rolel bbo deou a kol ge maree el.

ncam	orje kemdee
sebeje	wubu
dangra do	shi perere
kidoje	kunduje
kundaje	nee kimje
rolel	nee a bbar-ge-bbar
	nje ndilje

NAI TEDE EO

Koje ge nanje lee loo ge ndi ag kao bbee ya dunda kud kunja kunra, mingai ete. Kunraje ge mungaije lee too kŏje ge dubdee kem gir kei'g.

Nje ge nanje d'ula pana nai tede ko, tobei mardeje ge nanje d'ula pana: nai kunja ko.

Mbata kao kungaa ko lee dooje ge nanje ge nee kinga dee goto ese mee ndŏ le dee tad el lee, da kao ge nje mee keije ledee ya ba mbata kunja nee ko le dee. Tobei dooje ge nee kinga dee to yaan l lee, da ndei mardeeje ge rang mbata kardee la sea to.

Loo ge dao tede ko lee dingam a kuba kete nga deene lea a tede geg-geg; bbo lee to ge wa ndaa da kum do nang ese da kao nee kum kem daman. Dooje ge nanje ge dubu tei lee, bbo loo ndŏ le dee tad yaan ndaa, da ted kum do nang. Loo ge deen ted ko dum do nang kene'g lee deen bbaree rang.

Tobei da kila kidoje ge ra neeje ge rang yaan bata ndei ge dooje karee dunda'g ko lee to.

Kunda tei lee to nee ge maji yaan mbata nje kunduje ge daleje dim nee kene'g.

Loo ge dunda lai ndaa, deeneje da tow mbata kardee dum daman.

ndeibina	kunraje
rang	dubdee
daman	gir kei'g
mungaije	kunjaa

KAO MÖR

Kao mor tö ta nan to lee to neeje bbet-bbet bbo to neeje ge nand el. Loo ge i ngonn as kao mor ndaa i a ko ngonn deene ge maji ya mbata kao mor lea.

Dooje ge nanja deen ya dao mör dar nganndeeje. Kao mor kar ngonn lee to ge nee ge dooje bula ra el, ngale bangje ge ngale dooje bo-bo bba nje kujjije dao mor dardee.

Mbata kao mör lee, ngonn ge dingam a kula basa maree ese ngonn kian ge deene mbata kare ao deji tar mor lee kete o bba yeen a kao bbei.

Bbo lee deene ndigi karee ao mor lea ndaa yeen a pana: bbo lee yeen ya mee ndigi ndaa ree, bbo lee yeen ndigi el ndaa yeen a kula pana: ma m'ndigi el.

Kei mor lee deou a kao kene'g dan kaara el. I a ngina sar kar kaar ur nang bba i a kao kei mor'g bei.

Loo ge ngonn bassa ag kao kei mor ge lee yeen a kar kura maree ese deou kara ao sea joo. Deou ge nje danee lee bbaree nje kula mör ese njepatamor.

Deene ge dao mör kei lea lee a kum twa kila kardee dishi kene'g. Ndö ge nanje deen da shi rageje, ge ndö ge nanje da shi kem kei two ngonn mand'g lee tol. Nje pa to mör a shi sedee wa-ga-ga ndaa a kia nje mor je ya kei kardee pa tar mor ledee, bba da tee kinga bei.

TA NAN GE DEENE DEEN GE DINGAM.

Mbata sang deene ta lee, dingam a kao mor kei le deene too nai bula ese ra leb bala bba deen da taa nan bei.

Loo ge dad taa nan lee, dingam a kar nje kujeje dao ge lar mbata kum gin deene'g nee lee lee karee. Ngonn a kas kem kao ge lar gel deene ge el. Dooje ge tög bba da kao ge lar nee lee kei le nje kuji deeneje.

Ndö ge da kao ge lar lee nje kuji deeneje lai da ree lee'g, mbata bau deeneje ge kon deeneje da kusa lar nee lee ge kardee el.

Nje kao ge larje lee da kao ge ndö ge mee dee oje, nee deen da kao dan kaar'g el. Loo ge loo a ndul bba da kao ge lar nee lee bbi to.

Loo ge deen dao ge lar lee, ngonn ge mande lee kara a shi kene'g to. Yeen a ndigi mban bba nje kujeje da ndin lar lee bbei.

Ndo ge deen ta lar kene'g nee lee, ngonn'g mande lee a kunda kud ra rea mbata kao'g kei ngao'g. Nje kujeje da danee ge ngôje ge neeje ge rang bula.

Lar ge dar nje kuji deeneje lee to as nan ge nee ge og deene ko tee kei ngao'g, bbo to ge nee ge ndogee ge ndogo el.

deene
dingam
ngao
ta
mor

ngabi
ngamje
ta nan
kon
mande
baubee

NJE DO NANG

Nan bba to ge nje do nang wa? Nje do nang lee to deou ge yeen ya ese kiaje ree wa donang kete bba mareeje ge rang ree dishi sea kene'g.

Yeen ger donangje ge majije ge deen ge majel. Yeen toji dooje loo ge maji ndō-ndō ge loo ge maji ndō-ndō el.

Leou lee loo ge nai kunja ko tee ndaa yeen a kao ge loo-loo mbata tob koje nee le to.

Bacine lee ri nje donangje bbar yaan el nga. Ri mbangje bbar unda dee, tobei nee ge deen dinga yaan leou mbata do nang ledee lee deen dinga bacine el nga.

Deen to asnan ge dooje ge lai ge mee bbee'g bbo deou bbel kemdee ese deou bbeldee to leou el.

NJE NDI

Nje ndi lee to deou ge dooje dila kuji dea'g yaan mbata yeen bba ao ra ndi aree er. Bbo lee ndi er el ndaa dooje da kas kem dubu ko ese kinga nee kusa el. Nje ndi lee yeen as kem ra ndi aree er ese yeen as kem kwa ndi to. Dooje ge nanje d'ula para nje ndi lee ar ndi er me ndö'g lea nga, wa ndi loo ndö ge le nje ge rang.

Loo ge ndi ar yaan ndaa do kula-kula bbou nje ndi mbata karee yeen ar ndi er. Leou lee dooje dum mee dee do nje ndije ge yaan nee bacine lee dooje bula dum mee dee kene'g el nga.

Mbata ra ndi karee er lee, nje ndi a kao wala sang ngira neeje mbata kula do nang to bei yeen a kula per kene'g. Loo ge yeen ula per kene'g lee sa per a kuba ge dara gogn-gogn. Yeen sa per nee lee mba a ra ndi karee er. Loo ge gel per nee lee a kun rio ndaa ndi a kun kud kin dara, tobei yeen a ker.

Nje ndi lee to as nan ge nje do nang el. Kula radee to bed bed. Nje ndi lee yeen ra kuman nga nje donang lee ye ra kuma el.

RI GE KUNDA

Ri ge kunda lee, loo ge duji ngonn ndaa da kunda ria ndwa'g nee el. Da ngina kar ngonn a tog lam bba da kunda ria bei.

Loo ge duji ngonn lee da tein ndwo ngonn nee lee bba da kunda ria bei.

M'bata tein ndwo lee, binre ngonnje a ree mbata koro muru ndwo ngonn nee le to.

Ngonn ge da kuje lee yeen a kun ri baube kunda dia'g el. Ndo kunda ria lee, nje ge bbe kian'g ge nje ge bbee baube'g da shi nand bba mbata kunda ria lee to.

Ri ngonn ge da kunda lee to as non ge nee kub bee.

Nje ge bbee kian'g kara da kunda ri ngonn nee lee rem, nje ge bbee baubeg kara da kunda ri ngonn nee lee rem to.

Ri ngonn ge da baree'd yaan lee, yeen a to yeen ge baube unda dea'g.

Dooje ge nanje dunda ri kadeeje do nganndeje'g, nee dooje bula re el.

Loo ge deou lei ao kemba bbei lee i a kunda ria do ngonn'g el.

Bacine lee neéje tel to bbed-bbed ar dooje dunda kud kunda ridee do nganndeje'g.

Ri dooje lee bula yaan: ri laou, ri kuji, ri mag, ri nang, ri bel, ri uman, ri dum, ri nassara.

KAAR GE KEM TCHAD

Kem Tchad'g lee kar us yaan ge ndo kara-kara lai, nee lel ula pia-pia to. Bbo lee lel ula el ndaa loo a nunga yaan kunda yeen ge bacine ya bei nee lel ge ula tar-tar bba ta loo nunga do shi'g.

Loo ge ao Tchad'g do tar bbei lee kar a kusi yaan, mbata. Nje ge dishi kem bbee le nassaraje lee deen do kar ge bee ndo kara el bei. Dooje ge nanje d'ula pana kaar os kem Tchad'g yaan bbo naoje kene'g nda na kwoije yeen nee bba to tar ge kem pa el, mbata dooje ge nanje ndigi kaar yaan to, nje ge nanje ndigi loo kul bba yaan to.

Loo nunga ese kul lee to ge nee ge öji do ro dooje ge kardee-kardee, bbo i a kwa dooje lai koji ge roi el.

Nai ndi ndaa kaar os yaan to ge nai kara el. Loo to luman ar ro dooje ge nanje lel dee yaan.

Kul ge Tchad ge lee on to ge yeen ge kem europe'g ese amerique'd el.

Nai kul lee unda kude ge nai ge nassaraje bbaree (novembre sai nda goto ge fevreir).

Nai kul'g lee kul on yaan ar dooje ge nange yel per bba to ge, ese dila bajao dodee'g bba to'd bbi bei.

Ge ndo lee kula kon sar as kaar 10% bee bba kaar a kunda kud kos yaan bei.

Deb Tchad ge tar ge lee kar os kene'g yaan unda deb loo ge beur'g.

NEE KUSAJE

Dooje ge kem Tchad'g lee dusa neeje ge in kem bbee le nasaraje lem neeje ge in kem loo ndö ledee deen ya rem to.

Nee soa ge kem Tchad'g lee naan dooje el, mbata neeje bula to kem mee bbee'g.

Nee soa ge dooje bula dusa lee to tein, wa to; berbere to.

Deou ao ndoo nain el, byanje ge badje, mangeje, kanjije to yaan, nee loo ge dwa kanjije kene'g yaan lee to Fort Lamy.

Gad kanjije ge kem Fort Lamy lee yaan el nga bbeeje ge eou eou lee lar kanji ge kene'g yaan boi.

Kanjije ge Tchad'g lee bula yaan darsi dodoje daonee do bbeeje ge rang-rang de dardee ndogo ce shi.

Mangeje ge byanje lee to deb loo ge Tchad ge taar'g bba yaan, bbo to kem beur el.

Nee ge oji do koje lee nje ge kem deb loo ge beur'g bba ndö yaan. Loo ge deb loo ge beur'g lee, dooje ndö teinje, waje, risije ge neeje ge rang rang bula.

Bacine lee dooje dunda kud ndö ko ge nasarje bbaree "ble" lee to.

KAAR KUSA NEE

Nje gosso tarje d'ula pana lal mei ndaa dôi suru, bbo ge nee ndam el. Loo ge dooje tee ge sdö lee nje ge nanje dai say dusa ge mapa, nje ge nanje koro muru dardee don to, nga bba nje ge da tee ge ndó ndàa kusa nee el dao kene'g ya to.

Kaar-je lai ya bbo deou inga nee ndaa yeen a kusa, bbo yeen a ngina sar kunatage bba a kusa nee el.

Dooje ge dao ra kula lee deen dusa nee ge kaar ge ar dangra dö to, kumatage to. Dooje ge nanje ge nje ndö-ndöje lee, nje ge nanje mbunan de'g dusa nee gol kara ba ya ndaa loo ndul dodee'g-tobei mardeeje ge nanje deen dusa nee gol jo to.

Deeneje le dee koro muru dao nee go de'g dardee don to.

Loo ge kaar kusa nee as lee, dooje bula da mbon do nang bba mbata kusa muru nee lee bbei to.

Loo ge dooje dwa do nang dao dusa muru lee nan-nan bba ree kara da kula pana ag de kete.

Ag de kete lee to as nan ge ree usa ce shi muru. Dooje dao dusa nee bba i ree ndaa da kari ishi o dee aree dusa nee lee el, mbata i a bbar dee nje yo nee kusaje.

KEI KUNDA SINNGÂ

Kei sinnga lee to kei ge dooje dâo dula ge maktub le dee dar ngann kondeje ese kura mardeeje to.

Kei sinnga lee maji yaan mbata, bbo lee i ndigi ndaa a kum lar kei keneg lem a kula ge lar do bbee lem to.

Bbo lee i deeu ndigi pa tar ge deou ge shi bbee ge rang de ndaa i a kao kei sinnga de mbata pa sea tar to.

Kei singa lee dooje bula ra kula kane'g: nje shi ta timberje nje shi ta télégrammeje, nje ra mandatje, nje shi ta colis'g je to.

Loo ge i ao kem kei kunda sinnga'g lee maji kari pa tar Français mbata hje ra kula kei sinnga'g nanje lee ger tarje lai ge to kem Tchad'g el.

Nee ge oji do kai lettreje lee, nan, nan kara ao ge boite postale lea, tobei nje ge nanje doree nan dög bula to.

Leou lee bbo deou a ge kula ge maktub ar maree ndaa yuen kar dooje jidee'g bba daonee to. Bacine lee dooje lai dula ge maktubje le dee ge kei sinnga.

KILA KUJI DO DOOJE TOGDE

Kila kuji do dooje ge togde lee to nee ge to kedere yaan, mbata i ge ngonn ba lee a kas kem kila tar do dooje ge tog de el.

Leou le, loo ge dooje ge tog d'ishi kene'g lee i ngonn a kas kem kao kene'g ge mindee-mindee ba el.

Bboo le i ao kene'g ge mindee ndaa dooje ge tog da kula pana see ngonn ge ban bba olee ese mal yaan bee wa.

I ngonn ge lebi as 25 bba ta deene el bei ndàa, ge nje kujije ya ngemi to as nan ge ngonn lee, i as kem pa taa ge majel ge nje kujije el mbata deen ya bba duji.

Ngonn ge inga deou ge tog reou'g lee yeen as kem kila tar ge majel dea'g el. Deou ge tog ge ra-ra bba inga reou'ge kara i a bbaree kamje ese komje, mbata yeen as kem kuji i ese nje kujijee ko.

Loo ge nanje ge deouje ge tog dao pa tarje ledee ndaa i a kao mbore'g deb el.

Tar nee lee to mbata dooje ge tog bbo oji do ngonn el. Bacine lee loo to bbeud. Ngannje bula pana dinga doodee ndaa bbo bbel dooje ge tog el nga.

Ngannje ge nanje ge dao bbee nassara'g lee deen d'ula pana neen ntoije ge nassaraje bbo na kassina bbel dooje lai el. Yeen nee lee ao tuji nee ge kassije dian gogo darsi lee to.

KUR BA MAN

Loo ge nanje lee mbata kinga man to kedere yaan. Mbata kinga man kai lee deen dur ba man ge deen bbaree bulaman.

Kur man lee dooje lai ger el, nje ge nanje ya bba ger nga mardeje ge nanje la cedee ge la.

Loo ge dad kur man lee, da kodo sujadaje ge kosje ge neeje ge rang bula.

Man lee dur loo ge de mindee ge el, da ko dodi ge maj: bba da kur man nee lee keng'g .

Dooje ge nanje ge nee kinga dee to yaan lee deen ya da ndei man lee karee da kur kar dee

Bk man nee lee a kun ri nja ge aree dur. Bbo deeneje dao ge man nda da kula pana mao ge man le ndaije-Ndaije lee to ge ri nje man.

Kur man lee kuree a keou as nan ge dumasin mundaje soje bee bba da kur lai bbei.

Loo ge nje kur manje da tee do man'g lee deen da pa ge mindee kar deou o el bbei. Deen da ra nee nduje ge oji do man nee lee lai bba da pa kar dooje do cedee bbei.

Man ge nanje lee uru as nan ge do ji rojoje ge romije. Yeen ge nanje unda yeen ge m'tura nee ya bbei.

Nje ge nanje ge dardee dur nanje le dee lee, bbo deeneje da ge kao kūd ndaa da kar nje man nee lee lar ese nee ge mee ndigi ta ge laree.

NEE KODO NEEJE

Nee ge mbata kodo neeje, ge nee ge mbata kao nee mba lee, bula yaan el. Leou lee dooje dodo nee ge dodee. Kodo nee ge do lee to kula yaan tobei, neeje lee dŏi yaan to.

Nee ge dooje dodo ge dodee lee yeen yaan el. Nee kusaje ese kirje bba dooje dodo ge dodee.

Dooje ge nanje, mbata kodo nee ge nanje lee deen dar kundaje ese koroje bba dodo to.

Nee ge to kem kar kundaje ese koroje dodo el ndaa, dooje mbon nan bula, ese ndei nan dao dodo nee lee te.

Bacine lee do nang tel to bbeud: dooje bula ndogo kundalia mbata kodo ge neeje ge nanje. Kodo nee ge kundalia lee to kula yaan mbata loo ge nangeraje to kene'g yaan ndaa, to jog yaan. Kundalia lee as kem kodo nee yaan el.

Bacine lee dooje ge nanje ge singa dee to lam lee deen ndogo wodoro mbata kodo'g nee ledee. Tobei nje ge singa dee goto lee deen duga nje wodoro daree odo neeje nee lee to.

Bogene lee, lapalaje, ge wodoroje ge boi-boi ta kula do dooje. Dooje ge nanje sar tee bogene dao sang loo mbata kinga nee ge karee la cedee nee kodo.

nee kodo neeje	kundalia
kundaje	koro
wodoroje	kodo
Lapalaje	

KEM KEI NDOGO NEE'G

Kei ndogo nee lee to kei ge neeje bula to kene'g: kubuje, markubje, jogje, sugarje ge neeje ge rang bula to kene'g.

Kei ndogo nee lee dooje ge nanje bbaree makaja. Kei suck lee i a bbaree makaja el lem kei ndogo nee el lem to. Kei suck to beud to, kei ndogo nee to beud to.

Loo ge i and kei ndogo nee'g lee i a ra nje shi ta nee ndogo'g laphia tobei i a deuje nee ge mi oji ndogo lee to.

Kei ge nanje lee do kubu ese neeje rang'lee tö lar dee kene'g kene'g mbata kar dooje do to.

Kem kei ndogo nee'g lee bbo tö lar neeje kene'g el nda i a deuji nje makaja lee karee ulai laree to. Bbo lee i ndigi ndogo nee lee ya togero'd nda i a kula pana un nee lee ge nee am m'ndogo sei, nda yeen a kun kari.

Dooje ge nanje do nee ge dad ndogo lee kete el. Deen d'ula nje makaja pana un nee bee lee am mo.

Nje makaja lee a kun kar deou ge ndigi ndogo lee o to.

Dooje ge nanje ndogo nee lee to, nga nje ge nanje dod dao ge kete to.

REOUJE

Reouje lee nje ge nanje co perere ba to, nje ge nanje tad lam to. Reou ge tad lee to kele wodoroje ge kundaliaje, nga reouje ge rad el lee to kele nje golje. Lo ge nanje lee i deou a kas kem kao kene'g ge wodoro el, bbo lee i as kem kao kene'g.

Ra leou lee on yaan mbata, nain ndi ndaa man tuji reou lee to. Loo ge nain kar ag tee ndaa dooje dunda kudu kila reou ge nanje ge ndi or kemee lee to.

Bacine lee dooje kila reou, ge kardee el, caterpillar ao kene'g mbata laa se dee.

Caterpillar lee ta kula do dooje yaan: kula ge kem ra ndö bula ndaa yeen ra ndo bula el ya aree goto.

Loo ge ndi unda kudu ker lee reouje bula majel, wodoro a kas kem des reou'd el sar nain kar.

Mbata kar reou maki lee, ndo ge nanje leo ge ndi ao er ndaa gouvernement a kar deou ishi ta reou'g mbata kog wodoro nang sar loo ge ndi gang bba yeen a kian dee kardee dao bbei.

TAXI

Bacine lee taxije to mee bbem ge yaan, bbo lee i ndigi kunda sinnga deji ge taxi ndaa i a karee ree uni mee kei ge lèi ya ao sei loo ge mei ndigi ge.

Taxi ge nanje lee laree yaan el. Mbata kun taxi lee maji kari deji laree o kmte bba i and mee'g bbei.

Loo ge and mee ge ndaa maji kari ula nje kwa ngao taxi lee loo ge i ndigi kao kene'g. Bbo lee i ula loo ge i ao ge kené'g el nda yeen a ger el.

Lar taxi lee nje ge nanje gang doji ge kuru loo, to nje ge nanje gang doji ge do dooje ge dishi mee taxi ge lee to.

To ge mei ndigi taxi lal deou ge nje kwa ngabee ndaa da deji lar as kudu jo: yeen ge da ngem bbo i tel ge taxi lee renee kaiba lal lar nee tuji kene'g ndaa da tel ge gogo kari. To lar ge oji do taxi ge i un lee to.

Kete ge mbata karee dari taxi nee lee, deen da deji maktubje lei ge nanje: carte d'identite, passport ese yeen jee ge nanje bula.

Taxi lee to wodoro ge a kao sei loo ge mei oji kalang tobei i a kuga njea lar to.

NEE KO TARJEE

Nee ko tarjee lee to yaan. Bbo lee i ndigi ndogo ndaa, maji kari ao kem kei makaja'g.

Keiyee ge nje kunda bba kar dooje do lee to kem Fort Lamy.

Loo ge neeje ao des do bbee ge rang'de ndaa nje shi tadje pa dar dooje ge dao ge ngann radioje do to.

Dooje bula ndogo radio mbata ko ge tar ese mbata kardee dos paa kene'g dardee do to.

Nee ko tarjee lee dula dooje kemkar yaan. Tar ge in do bbee ge rang de kara lel un renee ari o lem yeen bba to nee ge maji yaan.

Loo ge i pa tar ar dooje ge nanje do ndaa deen da deji pana nan bba ulai tar nee wa? I o kem radio'g see deou bba o ulai wa?

Loe ge deen deji tar to tog bee ndaa i a tel kuladee loo ge i o tar nee lee kene'g ese i a kula dee ri deou ge nje kulai tar nee lee to.

Nee ko tarje lee to gel bula yaan. Bbo lee i ger tura maktub ndaa i a ko tarje ge to mee maktub'g lee to, bbo lee i ger maktub el ndaa i a ko tar ge dao pa mee radio'g lee to.

KEI KUMAN

Kei kuman lee to kei ge bbo ro deou tee ndaa, yeen ao kene'g mbata ta kuman. Loo ge i ao kei kuman lee docteur a deji tar yaan mbata ko see meign ri bba rai wa. I a kula nee ge rai: kes, ndinge, mundabbon, munda-koro ese nee ge ra-ra bba rai kara i a kula karee yeen o to.

Loo ge yeen deji tar lee um nang jeb-ndaa, yeen a ra ngonn maktub lam kula ji'g mbata kari ao nee ar apermin ge nje ngem ta kumanje.

Apermin nee lee yeen a kari kuman ge docteur unja mee maktub lee to. Ndo ge nanje bbo lee roi toi yaan ndaa da kogi nang kari to kem kei kuman'g.

Kei kuman ge i to kene'g lee da kosi ge kumanje bbed-bbed bula, tobei da kari man kuman ai to.

Kei kuman lee aji dooje yaan. Dooje ge nanje ge rodee tudee yaan ya kara, lee ge dardee kuman ndaa deen din daji ngereren.

NDO DUMASI

Loo ge ndö dumasi ag ree deb lee dooje da kunda kud togo kubu ledee kum kara. do kulaje ge, mee keije ge lee kubuje ya da nda kene'g bee peou-peou.

Deeneje ge nanje da kunda kudu kwa loo ledee mbata ndo dumasi lee mbaaje ree bbee lea nda yeen a ger el.

Dumasi ge ndö lee dooje dula kubuje ledee ge maji-maji mbata kao nee kei allah'g.

Nje ge nanje dao kei allah ge el, deen tobbi kem kei ledee ese dishi nang kari ba ya dwa rodee.

Ndö dumasi lee to ndö ge dooje bula dao kem mee bbee'g-nje ge dao nja ge goldeeje, ge wodoroje, ge kundaliaje ese nje ge nanje ge ro dee leldee yaan lee deen ndam to.

Ndo dumasi lee dooje dunda bula mee bbee yaan, deen nje ge nanje ge ndigi kunda bula el lee, dun wodoro le dee ese kundalia das wala mbata ta kemen-to.

KUNDA NJAO

Kunda njao lee to nee ndam le ngannje. Loo ge ngannje dad kunda njao nda deen bbon donan, tobei deen kai nan bbee.

Ri bba bbaree njao wa? Njao lee to kand gaira ge ngannje dao dunda reou'g.

Mbata kunda njao lee deou ge ain ngod yaan ya bba da karee unda bbei bbo i deou ge ain ngŏd yaan el nda da kari unda el. Nan-nan kara ree ge gŏl njao lea.

Kunda njao lee to as nan ge hokey ge nasaye dao dunda kem bbee le dee.

Ngannje lee ndigi kunda njao ge ndoje lai el lem, ge kar ge de mindee el lem to.

Loo ge dad kunda njao nda kumatag ese loo ge ndi er gang. Loo ge ndi ao unda kud ker mbata kardee dubu'g ko lee, yeen bba ngannje dunda njao kene'g yaan.

Njao lee to nee ra rŏlel lem nee ndam le ngannje lem to.

Bacine lee ngannje ndigi kunda njao yaan el, mbata deen dinga nee ndam le nasaraje ge deen bbaree foot-ball.

MONSIEUR ANTONIO GER PA TAR SARA

Mr. Antonio ishi keign wa?

Woyo, maji kari ngina nee lam, mbata yeen ishi loo kusa nee'g.

Bbei! Mr. Antonio I to ban wa? Ma meiji to ge m'njogi do kula ge lei el ta?

Woua, I jogem el, rom lelem yaan mbata ko kemi. Ishi kaiba ya see ban wa?

Ma mishi kaiba ya bbei. Ma mao ge tar kara mbata denji.

I ger gao to ge ma mishi nee mbata laa sei, ri bba i ndigi kam m'ra mari wa?

Ma minga maktub ge nee bogene, yeen to ge tar sara am m'nger tar ge kene'g danan el.

Ma mo to ge yeen ngang el, ri bba i o toge nang kenee'g wa?

Tar ge yeen pa nee lee ma m'nger el? Yeen pana see lar le nee lee see i a kula ge karnee ya wa?

Maji bacine ma mo tar lea maji nga. Ma mari merci yaam.

Tar goto, ndo ge ra bba ma kai gogo wa?

Kumatage nee, loo ge ma musa nee lai nda ma kao kingai bei.

Maji ao laphia.

KOS KANJI

Kos kanji lee to ge nee ge oji do mbaoje bbo do mangje el. Loo ge mbaoje dad kos kanji nda, deen da kula mardeje ge do bbee'g rang'd mbata kardee ree dos cedee.

Ndɔ kos kanji lee, deeneje ge dingamje da kodo ngoje, ningaje, buraje ge nee kos kanjije ge rang bula to.

Nje kos kanjije lee, nje ge nanje dos kanji ge toho, tobei mardeeje ge nanje dos ge gɔ̈ldee to.

Loo ge dos kanji lai nda, nje man ge dac dos lee a ree mbata tobo lar man lea lee tɔ.

Man ge nanje lee decu os dee ge mindee el, d'ula pana nee to kene'g; bbo lee ad kos nda i a kunja nee mes karee kete bba a kos bei to.

KWOI LE YOO TO DUBU YOO

Lo ge deou wei lee bbo to ge deene ndaa, da kim tèbè gël së, bbo to ge dingam ndaa gël munda.

Dooje ge nje kujeeje da non ge loo ya gir-gir. Da kula-kula kar nje kujejee ge d'ishi do bbee'g rang-rang mbata kardee ree lo yo'g lee.

Leou lee dooje ge tëg d'ula pana ngonn wei ge mindee el. Loo ge ngonn ge bassa ese ngonn ge mande wei ndaa, dooje ge tëg da sang gine yoo ngonn nee lee yaan to.

Loo ge deene wei kei le ngabeje ndaa nje kujejee da ra tar ge ngabee lee yaan mbata ko nee ge ra deene nelee bba aree wei. Yoo deene nee lee da kun kao'g bbee le nje kujejee mbata dubu, tobei ndë ge nanje dingam a kula pana nee ya na dubu deene le nee.

Bbo lee to ngao deeneje bba wei ndaa, nujejee ese nje kujejee da ra tar ge deene nee lee yaan; mbata deene ge nanje dao kene'g ra kuman tël nee ngaodeje. Loo ge nanje nuji dingamje da kunda deene lee yaan to.

Loo ge deou wei lee dooje bula da ree kene'g mbata non yoo nee lee to; nje ge nanje dao non to, mardeje ge dingam dunda kud kur bâ kila yoo lee.

Bbo lee to dingam bba wei ndaà da moan as ndë munda, bbo lee to ge deene ndaà ndë so bba da tin nan bbei.

UMAN

Uman lee to nee ge ngannje'g dingam dand bbaa bba tŏl lao bbei. Ngannje ge lebdee as nan sirije ge jinaijo lee deen da kand uman kôté bba mbata ngina'g leb kao lae'g bbei to.

Ri bba to kand ngannje uman? Kand ngannje uman lee to tula dee kem kar. Loo ge ngannje dand uman lee deen da kas kem kao mbŏr kondeje ese deeneje'g deb el, mbata to gin nee kuji; i deou ge tŏl lao a kas kem kao mbŏr deeneje'g yaan el.

Loo ge and uman lee, dooje ge tŏg da tulai kem kar mbata bbo loo ge ao loo'd ge kari bba nee rai ndaa, i ria doi'g.. Ngonn ge and uman lee yeen a kolee yaan to ge ngann ndareeje el; mee a ti mbiti bbo a kunda mee do dooje'g rang de el.

Uman lee dand ge ndŏ ge de mundee el, leb nda dand kene'g gŏl kara ba. Ngonnje ge dand uman lee deou a bbar dee ge ri kuji dee el, da mbar dee "lao "uman."

KAL KUNDALIA KEM TCHAD'G

Kundalia ge kal lee to nee ge nasaraje bba ree nee, tobei kal kundalia kunda nan lee to nee ge dooje ndigi yeem..

Ndö ge d'ula pana bogene to ndö kal kundaliaje walee, dooje bula da tee kar mbër reou'g mbata ko see nan bba a kain kunda maree wa?

Mee bbeeje ge nanje'g lee, nje kal kundaliaje ge nanje dao ge kundalia ge kele course el, kundalia ge ra ka bba lee deen tee dö'g kara deen dun dain'g ge kain ya ta dee mundu.

Nje kal kundaliaje ge kem Fort Lamy lee deen dao ge kundalia ge kele ra course, tobei deen ndö göldee tar-tar mbata kain'g kunda nan to.

Loo ge nje kal kundaliaje dao dain lee, dooje bula da kos gandee ge da tur ki dodee'g kiu-kiu mbata kardee deen dain yaan.

Dooje ge nanje da köd man karnee reou'g mbata kum dö nje kal kundaliaje'g ese kardee dai. Kal kundalia lee se to ge nee ge ngannje bula ndigi ra bacine.

SARA INTERMEDIATE COURSE

(ENGLISH TRANSLATIONS)

by

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The Intensive Language Training Center

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INTRODUCTION

The following translations into English of 40 texts in Sara are neither word-for-word nor are they polished English.

The original English translation was done by the Sara speaker, Mr. Maraby, and corrected and altered as little as possible by Mr. Thayer. In the future it is intended to provide both a literal (interlinear) translation and one in idiomatic English.

At present, additions by Mr. Thayer to the English translations are enclosed in brackets.

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1

GREETING

Greetings are very important. In the morning everybody greets their friends. There are many kinds of greeting--shaking hands with someone, saying good morning without shaking hands, and making a sign with the hand when one is far from someone.

When people don't shake the hand of another person, one supposes that there is a misunderstanding between them. When a person doesn't greet you in the morning, you can ask him, "Do I sleep with you in the same bed?" (Are we as familiar as husband and wife?), or, "Have I done something bad to you so that you should not greet me?" Then, if this person has nothing against you, he would say, "I did not see you when you passed".

Formerly, a woman didn't stand up to greet a man; she had to kneel down when shaking his hand. When a woman did not do that she was critizing the community (social custom). Sometimes the community would talk about her saying, "What kind of woman is this that does not obey her people?" (peoples' customs)

Of course, in Tchad, the greeting is done with the hands because this is a means of demonstrating your affection to someone.

THE FAMILY

The thing (group) which is called family is important and very large. Contrary to the European's family, the family isn't just two or three persons. The man marries and his wife gives them a child. This child will call his family (parents): father and mother. He will call the parents of his father and mother, grandparents. (He calls) the sister of his father binrem and his father's brother bau ('father'). (He calls) the sister of his mother kon ('mother'), and his mother's brother namen.

In Chad we have big families. Often the children of our whole family eat together.

The man who is family chief and all persons of his family come and eat at his home, the meal prepared by his wife.

The person who stays doesn't do anything without the authorization of the family chief. They do something only when he orders (it).

There are two kinds of family; the blood family, the adopted family.

VOCABULARY

father	mother
husband	wife
son	daughter
young man	young woman
adult man	adult woman
old man	old woman
maternal uncle	paternal aunt
my grandfather	my grandmother
brother	sister

HOW TO CHOOSE A FIELD

The ground belongs to all people and none of it belongs to one person. Everybody chooses his field where he wants. But to avoid misunderstanding between people, they choose their fields early, before the rainy season.

To choose a field isn't a speciality for a young man — so only the old man must choose a field.

The young man who is able to till the ground can choose his field near his father, where there is the mutual aid. The strong, young man must help his father in the field.

When the man chooses his field, he works alone, but all the people who live in his home give him some help.

Before sowing something in a field, (they) cut all big trees and when the first rains arrive, the man digs and his wife sows after him.

VOCABULARY

hoe (short handle—used when kneeling)	millet
axe	sorghum
spade (long handle—used to dig when standing)	peanut
hoe (Long handle—used to hoe when standing)	kind of peanut

TO BUILD A HOUSE

To build a house requires hard work. It is the custom that the old man or father (chooses the place), then, sometimes one makes a sacrifice to the bad spirit before tracing the foundation.

The house is, in general, built after the rainy season; one makes bricks, cuts straw and timber (poles).

During the cold season, the man goes out early to do this work. He doesn't come back before about 12 o'clock.

When the straw is sufficient, he will begin to dig the earth (a pit), and his wife gives him some help with (by bringing) water to make brick.

When he finishes it (making brick--when the bricks are dry), he builds his house.

There are several kinds of houses: brick houses, straw houses, and sheet-iron houses.

TO RECEIVE A GUEST

It is the custom that sometimes a guest comes without giving notice or informing (his host) before he comes.

When the guest arrives, you must take his things and greet him. Also, all the people of your home will go out to greet the guest before doing other things.

So, the woman gives the refreshments to the guest. If the guest is accompanied by his wife, she stays with the women.

When there is an honored guest, the family chief will kill a goat for him and if he isn't important he will give to him a (live) chicken (or kill a chicken for him).

In Tchad when a guest comes to you, you must give him sufficient food.

Likewise, when a guest arrives while the people are sleeping, your wife must prepare something for him before he sleeps.

The guest will be accompanied to the middle of the way (halfway home) when he wants to leave.

VOCABULARY

guest

receive (company)

bag (for traveling)

chicken

sheep

accompany

way

THE MODERN DANCE

The modern dance is new in the country. The young men and girls like it very much. The old persons dislike this dance because it gives the young people a bad education, and they said that our ancestors didn't do it.

The young men can go to the dance but it is difficult for the girls to go to the dance if she has majority age.

Of course, they say that if a girl attends often the dances, she won't be married (she is associated with prostitution).

The girl who danced while she was young, and she didn't stay for a long time with her husband (when she was married), the community says it is the dance which gives her a bad reputation.

The old persons (parents) dislike the modern dance because it does not conform to the morals.

They say that the person is not a thing or animal to twist himself.

VOCABULARY

modern dance	to send
dance	to say
sin	together
to hold against one another	nothing
to twist	grandparents

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TO SING

In the past, the singers were important people. Many of them accompanied the chiefs and sang for them. Also, when somebody invited people to cultivate his field, he invited the singer to give them (the proper) atmosphere (for work).

There is the professional singer, and sometimes somebody became a singer because his parents were singers.

The songs have significance; they single out something which somebody has done. It is a means to inform the people about a bad reputation; also, it encourages or congratulates a person who is kind.

They (the people) feel that the person who has done bad things can change his behavior when he hears the song.

You can remember that: sometimes the people say: "This person does bad things and one sings about him."

VOCABULARY

to cry	without
to sing	somebody
to say	spear
singer	not good
singer	ready
to mock, make fun of	why, because

THE CLASSIC (OLD) DANCE

There were many kinds of classic dances: initiation dance (masculine), initiation dance (feminine), popular dances.

The initiation dance, masculine and feminine, concerns only the people who need to take initiation. If somebody does not belong to this group, he doesn't dance.

Then, if you didn't take initiation, you are not initiated 'ndaree' . The feminine initiation dance is reserved only for the women, the man doesn't do that.

The popular dance is for great show and enjoyment. Children, men and women, all people, come to dance.

When the dance is beginning the players come with their xylophones, tom-toms, and also with many other persons dressed and waiting (ready) to dance. The dance begins when the music is better (when the muscians are warmed up).

So, the better (dancers) receive congratulations by the women who cry out.

VOCABULARY

dance

kind of xylophone

tom-tom

masculine initiation

feminine initiation

kind of tom-tom

cry

THE BLACKSMITH

The blacksmith is a man who makes knives, hoes, axes and many things. This profession was for the person whose father was a blacksmith.

One finds in the blacksmith's (house, usually) two apprentices. The smith's house is different from the other houses. When you stay in this house, you must remain quiet.

The child hasn't access to this place and he doesn't play in this area. His parents must pay something if the child has broken anything in this house. The parents will give a sheep or a live chicken to the blacksmith.

When a child plays near the blacksmith's house, the old people explain to him to go out of this area.

The child who throws something at the blacksmith's house hasn't a chance because he will have some problem (with the blacksmith).

VOCABULARY

house where the blacksmith works

blacksmith

hoes

axes

apprentice of the blacksmith

apprentice of the blacksmith

to play

THE MARKET

In the market there are many things to buy. Numerous people go to buy something and they say, "I am going to buy something at the market".

The word "suck" was introduced by the Arab, and since then we have had this word in the south of Tchad.

Now there is in each village and town a market, but the day of weekly opening is determined by the authority.

Every day, in the big city there is (a) market (day).

Who goes to the market? Of course, all the people go to market as they wish.

In the small village the men and women go to market to buy and sell their things, but in the big city the majority of people are women.

So, you can find all the things which you want: produce, meats, cloth and many other things.

To go to market is good because sometimes one can meet the people who you know. Also the market place has very interesting sounds.

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HOUSEWORK

This kind of work is reserved for the women; the men can't do it. The things in the room are controlled by women, (the things) which are only the material for preparing food; to cook, to look for water, to clean the plates isn't the men's work.

Why doesn't the man give some help to his wife? Well, it is a difficult question.

In the past, the man has his work and the woman (her's) also. The work was divided between the man and woman. It is incorrect for the man to enter into the kitchen. If he entered often into the kitchen, he would be criticized by the women's group, "This man didn't receive a good education".

Many women don't like their husbands to enter into the kitchen. Sometimes she can say, "With this man it is impossible to rest quietly in the kitchen", if her husband becomes unbearable.

Also, we have one expression to qualify (describe) the man who has an interest in the kitchen, "Are you a woman that the kitchen is part of you?".

The man doesn't refuse to help his wife for an instant (temporarily); if his wife is ill, he prepares the food or heats some warm water for her.

VOCABULARY

kitchen

their husband

to go into a place (put one's feet into a place)

difficulty

disturb

housework

TO LEARN A TRADE

Formerly, there were several trades to learn. Cultivation was the first trade which the young men had to learn before (all) others.

Of course, the young man began to learn to cultivate when he was at initiation, or through helping his parents to cultivate. The people said, "The young man who didn't know how to work a farm wouldn't be able to give a meal to his wife."

The young men who chose to be blacksmiths, they must work as apprentices during the odd moments to learn the technique.

Since it is difficult to make the woven straw (siding for houses or mats), certain young men learned the methods of this work and also others learned the carving at the carver's home.

Right now, they have many professions to learn but they must have a general basic education before being initiated into one profession.

I call this: toji kula, but someone else may call it: ndo kula.

VOCABULARY

to teach

work

one who carves

for (preposition)

woven straw

different

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THE SCHOOL

In Tchad there are schools (in every village) and many young men desire to learn because the government decided to build many schools.

Now, the young men think that it is a necessity for them to learn. When someone has a good education, he can have a good social position.

To go to school is the same as fighting (like a real battle). The parents whose children go to school are very glad because the future of their children is assured.

In the past, many parents refused (to let) their daughter go to school. In contrast, they regret now that their daughter didn't have instruction.

The parents didn't like it because many educated girls did something bad that was against the customs.

Now the situation is different; there is a change in the country. The parents understand this question. They let their girls go to the school.

Several organizations built the schools: Protestant organizations, Catholic organizations, and the government.

Schooling is free--you don't pay to enter.

TO HUNT

What does one call a hunt? One calls (something) a hunt when a person goes to the bush to kill the animals (and) birds for his food.

When the people want to go to the hunt they bring with them a throwing knife, a cutting knife, a spear or a gun, and somebody else brings his net.

Likewise, when the weather is hot, the hunters take some water with them when going on the hunt.

During the dry season the people don't go on the hunt to kill the big animals. Many of them go to kill the birds or the wild mice.

The person that one calls a hunter, is a real runner. He is the kind of hunter who likes to run down the animals. There is an expression to describe someone who tries to run: "If you are running so much, why don't you go fast to catch the bush animal?".

When someone wants to go to hunt he goes early without meeting another person because to meet somebody while you are going to hunt gives bad luck. The bad luck is such that you can't kill any animal.

Also, sometimes a man doesn't sleep with his wife when he plans to go to hunt (he will have no luck on the hunt).

THE FESTIVAL IN THE VILLAGE

There is the season and the reason to hold the festival. Certain festivals must be celebrated when the date arrives. One must not confuse the amusement of young people with the (reason for) festival.

When one wants to celebrate a festival, the people prepare the local drink (beer) and food.

All people get ready to dance, eat, and drink.

As soon as the sun begins to rise the players come to the square where the dance will be held. Everyone wears his best clothes.

On the day of the festival those people who own horses give them (the people) many things to eat and decorate them, rubbing them with oil to make their skin shine.

The drummers set up their instruments in preparation for the dance. The drummers begin, the rhythm of the beating makes wonderful sounds which penetrate the whole being of the dancers and creates in them a great excitement. At the moment when the excitement comes to its peak, several people begin to dance, the women watch (and) make a cry of approval and the men sound their hunting horns.

When noon comes several people begin to eat and drink, but the festival is not finished yet.

Such a cloud of dust arises that breathing becomes difficult.

In the afternoon the men bring out their horses and hold a race after which a prize is given to the winning horse and rider.

Festival day is a day of joy and people have no quarrels.

VOCABULARY

festival
horns
center of the head
drink
horses
joy
to choose
oil
to be ready
xylophone
musical instruments
sound of the tam-tam (drum)
the women who cry out

THE MONTH OF HARVEST

When the rainy season ends, the people begin to harvest the sorghum and millet. Sorghum and millet are grown especially in a garden, the courtyard.

There are two words for this harvesting, either "nai tede ko" or "nai kunja ko".

The poor man is aided in the harvest by the members of his household, while the rich man hires workers to do it.

The man walks ahead, cutting the stalks, and the woman follows, threshing (gathering up, picking up) the stalks.

If it is sorghum, they put it right into the bin, those who have sown millet which has been fruitful in great quantity, gather it together in a pile. This place where they have put it is called "rang".

When the harvest has been gathered, drink and food are prepared and the villagers are called to come help with the threshing.

The harvest of millet is a very interesting occasion, because there are drummers and players of the xylophones who come to play (during the work). They (the people) beat the millet with long wooden sticks to the rhythm of the music. When the threshing is done, the women gather the grain together to put it into the bin.

VOCABULARY

wooden stick used for threshing	a kind of millet
the place where the grain is gathered	to sow
grain bin	in the courtyard
a kind of sorghum	cut, reap

TO BETROTH

To betroth and getting married aren't the same. When the young man has maturity age, he chooses a girl that he loves.

Sometimes the parents choose a girl for their boy; seldom persons (parents) do that -- only the chief's or the rich boy were obliged to betroth a girl chosen by his parents.

When a boy loves a girl, he commissions his friend or sister to ask whether or not the girl will accept his proposal before their relation begins.

Then, if the girl accepts the proposal of the boy, she answers, "bbo lee yeen ya ndigi ndaa ree" ('if he desires than let him come'); if she refuses she will say, "ma m'ndigi el" ('I don't desire him').

When somebody wants to go to the girl's house, he doesn't go (during) the day, he will go only at evening.

The boy will be accompanied by his friend or sister when he goes to the girlfriend's house.

Of course, one room is reserved for their meeting; also, sometimes they can rest outside. The person who accompanies the boyfriend, is called "nje kula mör" or "nje pa ta mör".

When the boyfriend and his friend enter into the room, the girl gives them something to sit on. The friend of the boy can rest a few moments with them, then he leaves them.

When they finish excahnging thoughts the boy looks for his friend and they leave the girl.

THE MARRIAGE OF A MAN AND A WOMAN

When somebody awaits getting married, he betroths for several months or years before they get married.

The man (uncle, friend of boy) gives some money to the parents of the girl. The person who gives the money to the parents of the girl will be an old man only, not a young man.

The parents of the girl and the boy must be present while the old man brings the money to them. This sum will be divided between the mother's parents (maternal grandparents) and the father's parents (paternal grandparents).

The person who brings the sum to the parents of the girl will go one evening but not during the day.

The parents of the girl accept the money only when the girl gives them a favorable opinion.

After this ceremonial, the girl is considered as married; also her parents prepare the food, buy the plates and many things to accompany their girl to the boy's house. Then, the marriage becomes official.

This money given to the parents of the girl is not the price of the girl, it is the means to avoid a separation.

VOCABULARY

woman	your husband
man	my husband
husband or male	to get married
to get	mother
a betrothal	girl, beautiful
	his father

THE CHIEF OF THE FIELD (SOIL)

Who is the chief of the ground? The chief of the field is the first person or his grandparent who stays in a place before the other people come to stay with him.

He knows the bad and good fields. He shows to people the good places where (they) should cultivate and where they shouldn't cultivate.

Formerly, when the harvest time arrived he went everywhere to get the grain of millet or sorghum (for a kind of tax).

Now, he hasn't this privilege. The chief of the village has the authority over him; also their (the chief of the ground's) wealth is diminished.

They are considered the same as all people of the village except for having the respect as before.

CHIEF OF THE RAIN

The chief of the rain was a person who the people obeyed because he brought the rain. The people thought that he made the rain in the field.

He was able to stop the rain and bring the rain. Sometimes the people said that he made the rain to rain on his field and stopped it on the fields of other people.

When the rain stopped for several days the people asked him to do something about this situation.

Formerly, the people believed the chief of the rain but now the majority of the people don't believe him.

When the chief of the rain wanted to (make) rain, he went to the bush to look for the roots of trees (and) to burn them. After that the smoke rises toward the sky; it gives the rain after this operation. (This operation gives rain.)

Don't confuse the chief of the field with the chief of the rain. They have a different job.

The chief of the rain can do the medicine but the chief of the field can't.

THE NAME

When the child is born he is not given a name immediately. The parents wait several days before naming him or her. They give a little party after having named (the child). It is his aunt who prepares the food to give to the people to eat at the occasion.

Of course, the child doesn't have the name of his father, he receives another name which has significance. All the members of the family will be present when the child receives the name. The father has the priviledge to name him or her, but also sometimes the child can receive two names, one from the mother's parents and the second from the father's parents.

When the child receives the name of his grandparents that can be considered exceptional--only a minority of people do that.

Also, when the father is still alive he doesn't give his name to his child.

Now the situation is different and many people give their name to their child.

There are several kinds of names: initiation name (man), birth name, initiation name (woman), initiation name (another kind of initiation), initiation name (great formation--education), initiation name (first initiation), Arab name, European name.

THE WEATHER IN TCHAD

In Tchad the weather is very hot as in all Africa, but there is a wind. The wind gives a modification of the weather and sometimes the weather isn't hot.

If you go to Tchad for the first time you will find the weather hot because the weather in Tchad is different from (that) in Europe or America. This is a question of habit (getting used to the weather).

The people say sometimes that it is hot in Tchad; if they went into Tchad they became sick or died. This depends on the constitution of each person. One can find the person who likes the hot weather and others who don't.

The cold and hot weather is an individual problem and it is impossible to be general. In the rainy season the weather is nice and people have a good time.

The winter in Tchad is different from (the one) in Europe or America. One can call it the cold time. The cold time begins about the month which the Europeans call November and ends in February.

The cold season is sometimes very hard and many of the people use a blanket for sleeping (to sleep).

The cold time begins in the morning (and lasts) until 10:30, and after that there is sun.

The northern part of Tchad is much hotter than the southern part.

THE FOODS

The people of Chad eat the food which comes from Europe and from their field.

In Chad there is enough food for all people.

The principle foods that the majority of the population eat are millet and sorghum. There isn't a meat problem because Chad has sheep, cattle, and fish. The fish occur in the rivers Chari and Logone, but of course, the majority of fish come from the Fort Lamy River.

The price of fish in Fort Lamy isn't expensive but in other parts of Chad where the quantity of fish is less, the price is more expensive.

Also, a certain quantity of fish is exported to the other African countries to sell.

(More than anything else) cattle and sheep are raised in the north part of Chad.

Likewise, in the south part, the people produce millet, sorghum and rice, etc. The south is the field of agriculture.

Now, the people begin to cultivate the wheat.

DINNER HOUR

The people says when you have nothing in your stomach (to be starving) your head inclines. In the morning many people take bread, others eat dinner and there are also those who don't eat in the morning.

The people who don't work can eat at anytime but the workers eat at 12 o'clock and in the evening.

The situation of the farmer is such that sometimes their wives give to them food in the field; they eat sometimes one or two dinners per day.

When it is time for dinner all the people gather to eat. If a person arrives during the eating the people says "come in".

"Ag de kete" describes "will you eat with us". The people don't refuse somebody a meal because he could say that they are bad people.

THE POST OFFICE

The post office is a house where the people send letters to their family and friends.

The post office is good because you can put your money in, and send it to other countries.

If you want to talk to somebody from a (another) country or a (another) town you can go to the post office (telephone).

Many people work in the post offices: the person who sells stamps, one for the telegram, for the moneyorder and for the parcel post.

When you arrive at the post office you must speak French, Arabic, Ngambaye, Sara. It is better to speak in French to ask something because all people do not understand all the languages existing in Chad.

Concerning distribution of the letters, everybody has his postal box and sometimes several persons share it.

Formerly, when somebody wanted to send a letter to another person, he gave it to a person who travelled, but now this means is primitive and the people use the post office.

SUBMISSION (OBEDIENCE) TO THE OLD PERSONS

The obedience is considered an important thing; the young man must not say a bad word to an old man.

Formerly, where the old men stood the young man couldn't go into that place. Then when he went into that place without valid reason, the old men would say: "This child isn't obedient".

The young man, 25 years old, unmarried, who stays in (his)parents' house doesn't disobey his parent(s) because they are giving him some help.

When the young man met the old person in the way he had to submit to him and call him/her grandparent or mother, something like that. This explains that this person is able to give birth to the young man.

One expression said: "This saying is for the old men and not for the young men".

Many young men say that they are civilized (and no longer need to do this)

Also, those who come (back) from Europe or elsewhere don't submit; this gives a bad reputation because it isn't the custom in the country.

HOW TO DIG THE SHAFT

To find water requires a lot of work. To find water to drink the people dig the shaft called "bulaman" (shaft).

All people don't know how to dig a shaft, only a few of them know and the others give help.

When the people want to dig a shaft, they bring the hoes and many kinds of hoes.

One doesn't dig a shaft everywhere; they look for usually a good and special place called "dodi".

The rich men sometimes employ people to dig their shaft.

The shaft takes the name of the owner. So, when a woman goes to the shaft she says: "I am going to the (name of owner) shaft".

To dig a shaft requires about one or two weeks of work.

When the shaft workers find the water they say nothing to other people. They must do sacrifice or something like that before telling others about it.

The shaft in any place is (more) deeper than 20 or 50 arms (meters).

The owner of the shaft takes the money from the women who are going to draw the water.

THE MEANS OF TRANSPORTATION

The means of transportation, for traveling aren't numerous. Formerly, the person carried the things on his head. To carry the things on the head required a lot of work, also they (the things) are very heavy.

There aren't a lot of things to carry on the head, the foods and the sticks (firewood).

Some people utilise the horses and donkeys as a means of transportation.

When it is difficult to carry something with the horses or donkeys, many people gather to carry it.

Now many people buy a bicycle to help them in transporting; also, to carry something by bicycle isn't easy, because sometimes there is the sand on the way. The bicycle isn't able to carry a lot of things.

The rich men buy the truck for transportation now and the poor men rent the truck of rich men. Today, the planes, and trucks help the people in this heavy work. Also, a lot of people look for means to help in this way.

VOCABULARY

means of transportation	bicycles
the horses	donkey
trucks	to carry
planes	

IN THE SHOP (STORE)

In the shop one finds many things: cloth, shoes, hats, etc.

The shop is called by some people "makaja". The market-house isn't called "makaja or kei ndogo nee". 'Kei suck' (market-house) is different from "kei ndogo nee".

When you enter into a shop you say, "Hello" to the shopkeeper before asking him about the thing which you would like to buy.

In some shops the prices of cloth and other things is marked (on the object).

When the prices are not marked, you can say: "Give me this thing to buy" (sell it to me), and he gives (sells it) to you.

Many people know before (hand) the things which they would like to buy. They ask, let me see this thing.

The shopkeeper shows the thing to his customer. Also, sometimes the customer will buy or go to another shop.

THE WAYS

There are the small and large ways. The large ways are for the cars and bicycles and the small for the pedestrians. Some ways are impassable by car, so if it is impassable you can ask for a horse.

To make a way (road) requires a lot of work. In the rainy season the water on the way becomes bad. When the rainy season is beginning to end, the people repair the bad places of the way.

Now the people don't work alone, the caterpillar (tractor) helps them: when there is work for several days, the caterpillar finishes it rapidly.

During the rainy season the government employes a waykeeper to control (traffic) when it is raining. He lets the cars pass only when the rain stops.

TAXI

Now there are many cabs in the town; if you want it to come look for you and go where you want, you can call it up.

Some cabs are expensive and others (are) not.

Before you enter the cab, you must ask his price.

When you enter you tell the cabman where you want to go. If you don't tell him, he doesn't know where you want to go.

Also, sometimes the price of the cab depends on the distance and the number of persons who take (hire) the cab.

When you want a cab without a driver, the owner will ask you (for) two payments: one for a guarantee which will be given back to you if you return it without accident, the other price is the actual rent.

Before he gives you the cab: he will ask you for several cards: identity card, passport and other cards.

The cab is a car which can bring you where you want and rapidly with a payment.

THE THINGS FOR INFORMATIONS

(THE MEANS OF INFORMATION)

There are several means of information. If you want to buy it, it is good to go to the shop.

The building for the transmitter is located in Fort Lamy.

When an event happens in another country, the news spreads and the persons who have small radios hear.

Many people buy radios to get information and listen to singing.

The means of information give the news and education. Some news of another country is transported by the wind and you hear, this is a very good thing.

When you give the news to people, sometimes several of them will ask you: "Where did you get this news? Did you hear it on the radio or did somebody tell you?".

When they ask you like that, you can answer where you are getting that news or give them the name of the person who gave you this news.

There are several means of information. If you know how to read the newspapers, you can understand or if you don't, you can hear the news from the radio.

THE HOSPITAL

The hospital is a house where someone sick goes to take some medicine. When you go to the hospital, the doctor asks you many questions to learn what kind of illness you have. Then, you tell him what bothers you: cough, diarrhea, fever, smallpox and all that you have.

When he finishes asking questions, he gives you a prescription to give to a nurse who is in charge of medicines.

The nurse gives you the medicine which is described by the doctor. Sometime when you are very sick they will keep you in the hospital.

In the hospital, when you are hospitalized, someone gives you the injections and liquid-medicines to drink.

The hospital gives life to the people. Many people who are very sick when they come to a hospital take the medicines--they become cured.

34

SUNDAY

When the Sunday arrives, the people begin to wash their clothes and hang them in the houses; you can only see the whiteness of clothes.

Many of the women begin to wash their room because it is probable that visitors will come.

Sunday morning many people wear clothes to go to church. Some don't go to church, they sleep in their house or do nothing.

On Sunday, many people rest in their home, some take walks, (travel by) car and bicycle, and others have a good time.

Sunday is very noisy; the people who don't like the noisy place take their car or bicycle and go out of town.

FIELD HOCKEY

The field hockey game is for the young men. When the young men want to play this game, they have two groups and each group has his field.

What is called "njao"? "Njao" is the seed of the king of tree called "gaira" (which is used as the ball) which the young men play on the way.

The better runner only can be selected to play this game; the person who is not a good runner will not be accepted.

Each person brings his stick called "ngöl njao".

This game is the same as hockey which the Europeans play in their countries.

The young men don't play everyday and all the time.

When they want to play, they chose an afternoon or after the end of a rain.

Usually, they play this game during the beginning of the rain season.

The field hockey is a joy and good time for the young men.

Now several of the young men don't play this game because they have a game that Europeans called football.

VOCABULARY

seed of tree used to play (the ball)	to play, hit
stop	to run
share	material used for the game stick

MR. ANTONIO KNOWS HOW TO SPEAK SARA

Mr. Antonio is in the house?

Yes, will you wait a little, because he is in the dining room.

Ho! Mr. Antonio, how are you? I think I disturb you in your work?

No, you don't disturb me, I am very glad to see you. Are you alright?

I am alright. I have something to ask you.

You know that I am here to help you, what do you want me to do for you?

I received a letter today in Sara and it is difficult for me to understand it.

I think it isn't difficult, what is difficult?

I don't understand that which he says.

He says, do you send his money to him?

I understand very well now--I thank you too much.

You're welcome, when can I see you again?

This evening, after dinner I can meet with you.

Good-bye

TO FISH

Fishing belongs to the fishmen and not to non-fishmen. When the fishmen are going to fish, they talk people of other villages into fishing with them.

The day of fishing, the women and men bring the calebash, spears, the nets and several other things.

Several of the fishers fish by rowboat; others don't.

When they finish fishing, the owner of the river takes some fish from the fishers as payment (for the use) of his river.

Also, in some rivers nobody can fish; if you want to fish, you must give it something like a sacrifice before fishing.

DEATH AND BURIAL

When somebody dies, if she is a woman the horn will sound four times, and (If a) man, three times.

The members of the family weep wherever (they are on hearing the horn). They give the news to the people who are far from the village to come to the burial.

Formerly, the old men said: "The young person didn't die without a plausible reason".

So, when a young person died, the old men gathered and looked for the cause of the death.

When a married woman died, the members of her family would give a trouble to (confront) her husband (and) look for the reason of the death. The corpse of the woman would be buried in the country of her family or sometimes the husband asked to bury her in his country.

The death of a married man is the same as (the one of) a married woman but there is a small difference. His wife would be severely accused, because many a woman had given poison to her dead husband.

Because of this, sometimes the wife receives insults and the knocks from the man's family.

Many people come to weep when somebody dies, during this time, some men are hollowing out (ground) in which to put the corpse.

The people will stay to weep during three days for a man and four days for a woman before leaving the place.

THE FIRST INITIATION

The young men must take the first initiation before the second--called "lao".

The young men seven and eight years old wait for lao after the first initiation.

What is called the first initiation? (take) the first initiation is the giving (of) the good education to the young men. During the first initiation the young men can't see or stay near their mother, and of course, near (any) woman, because this is a custom that the person who takes initiation doesn't stay near women.

The old men give some education during initiation so that you are able to do something or to protect someone, when you have a difficult moment.

The initiated young man must stay quiet and not do the bad action as non-initiated. He doesn't think of help from other people.

The first (Initiation) will be done only once per year. The initiated young men aren't called by their family name but "lao-uman".

THE CYCLING RACE IN CHAD

This sport was introduced by European people, and the people of Chad like it very much.

When the day of cyleing race arrives many people stand near the way to see the cyclists and remark on which of them will win.

In some villages, the cyclist doesn't have the real bicycle for the course, they use sometimes the ordinary bicycle.

Except in Fort Lamy where the cyclists have good equipment, and do the training to be ready for the course.

During the race many persons encourage the cyclists by shouting.

Also some persons carry water with them to give to tired cyclists to drink.

Now many young men are interested in cycling.

SARA INTERMEDIATE COURSE

(DIALOGUES & TRANSLATIONS)

by

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FIRST DRAFT

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INTRODUCTION

The following set of dialogues in Sara accompanied by an English translation (face-to-face) is provided for practice in conversation. The speakers are referred to as A and B. Often B has an alternate answer or must supply some information. These dialogues can be used both before and after reading the texts and their translations. But they are most valuable when used in group instruction with the aid of a native speaker or a tape recorder.

It is intended that the learners imagine themselves in the cultural setting as they memorize and drill each dialogue.

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1

LAPHIA

Ra na laphia

A. Laphia bbo! B. Laphia ya.

A. I two ban wa? B. Ma m'two kari ya bei.

A. Mwa jii bbo! B. Woyo.

A. Nje min keije lei to ban wa? B. Deen dishi kari ya bei.

A. Mila jii'd bbo? B. Mila jii'd ya to.

A. Ra laphia njee minkeije lei am. B. Woyo, ma ra dee laphia ya.

A. Are mei woi do laphia ge lem lee el. B. Mem a kwoi kene'g el.

2

NUJII NANJE

A. Ri koin ban wa? B. Ri kom ge Dekogo

A. Ri baubi ban wa? B. Ri baum ge Laondoye.

A. Baubi ao ra wa? B. Daum ao raga.

A. Duji ci kanda wa? B. Duji ci sē-deeneje jo to, dingamje jo to.

A. Koin ao ra ri wa? B. Kom ao koro tudu.

3

KWA LOO NDŌ

A. I ao ge ra wa? B. Ma mao ge ndō, kao ndō-ndō.

A. Ri bba i a kao dubu wa? B. Ma kao dubu tei.

A. Loo ndō lei lee eou yan wa? B. Loo ndō lem to nang nee ba?

1

GREETING

A. Good morning!

B. Good morning!

A. How are you?

B. I am fine.

A. I shake (pinch) your hand.

B. Yes, I shake (pinch) your's also.

A. How is you family?

B. They are fine.

A. I thrust it (my hand) in your hand.

B. I thrust is also in your hand.

A. Will you greet your family for me?

B. Yes, I will not forget it.

A. You won't forget my greeting to your family?

B. I won't forget it.

2

THE FAMILY

A. What is the name of your brother?

B. The name of my brother is Dekogo.

A. What is the name of your father?

B. The name of my father is Laondoije.

A. Where is your father?

B. My father is gone.

A. How many are you in your family?

B. We are two: one son and one daughter.

A. Where is your mother?

B. My mother is preparing a meal.

3

HOW TO CHOOSE A FIELD

A. Where are you going?

B. I am going to cultivate my field.

A. What kind of berry did you sow?

B. I am going to sow millet.

A. Is it far, your field?

B. My field isn't far.

A. Koo lei ge i dubu lee to ban wa?

B. Ndi ar dod aree tee el.

A. Koo lei ge I dubu lee to ban wa?

B. Ndi er kene aree teen lai ya.

4

RA KEI

A. I in kem ra wa?

B. Ma min kem kei lem.

A. I dolee kei lei lai nga wa?

B. Woua! ma m'ndolee lai el ei.

A. I dolee kei lei lai nga wa?

B. Woyo, ma m'ndolee lai ndaa.

A. I a dolee do kei lei ge ri wa?

B. Ma dolee do kei lem ge tôle.

A. I a dolee do kei lei ge ri wa?

B. Ma dolee do kei lem ge bbundu.

A. I a dolee do kei lei ge ri wa?

B. Ma ge ra ge dugdur lee.

8

LÁ GE LEBU

A. In ra wa?

B. Min kem la ge.

A. In la lao'g see la mage'd wa?

B. Min kem la lao'g (masculine)

B. Min kem la mage'd.

A. I ndigi la yaan wa?

B. Waoua ma m'ndigi la yaan el.

B. Woyo, ma m'ndigi la yaan.

A. Loo la to loo ge ra'd wa?

B. Loo la to quartier Bébalem'g.

B. Loo la to kem _____.*

A. I a la sem wa?

B. Woyo, ma la sei ya.

B. Woua, ma la sei el.

*Student should complete by place where he is dancing.

A. How is your sowing? B. It is bad because it hasn't rained since _____.

A. How is your sowing? B. It is well.

4

TO BUILD A HOUSE

A. Where are you coming from? B. I come from my house.

A. Have you finished covering your house? B. Not yet.

A. Have you finished covering your house? B. Yes, I finished it.

A. With what do you cover your house? B. I cover my house with straw.

A. With what do you cover your house? B. I want to cover it with sod.

A. With what do you cover your house? B. I want to cover it with sheet-iron.

8

THE CLASSIC (OLD) DANCE

A. Where are you coming from? B. I come from the dance.

A. Did you come from the masculine initiation dance or the feminine B. I came from the masculine initiation dance.

B. I came from the feminine initiation dance.

A. Do you like to dance very much? B. No, I don't.

B. Yes, I do.

A. Where is the dancing, please? B. The dancing is at Bebalem's place.

B. The dancing is at _____.

A. Will you dance with me? B. Yes, I will.

B. No, I won't.

9

NJE KOO-KÖR ESE NJE KÖR

A. In kem loo ge ra'd wa?

B. Ma min kem kei koree.

A. Ri bba i ao ra kem kei koree wa?

B. Ma mao ge ngang koss lem maree ra.

A. Kei kor to ra wa?

B. Kei kor to kem _____

A. Nje kor shi kene'g gen wa?

B. Woua, yeen goto bei.

B. Woyo, yeen shi kei'n...

A. I ra kos lem lee lai nga wa?

B. Woua, ma m'ra lai el bei.

B. Woyo, ma m'ra lai mdaa.

A. Ndo ge ra bba ma ree ta kos lem lee wa?

B. Dumasi kara nda i ree taa.

11

KULA GE MEE KEI'G

A. Kula ge mee kei'g lee man bba a ra wa?

B. Kula ge mee kei'g lee deene bba a ra.

A. See nan bba a kwa loo mee kei'g wa?

B. Deene ya bba to ge nje kwa lo mee kei'g.

A. See mbata ri bba dingam ao nóe kem kei paga el wa?

B. Dingam ao kei paga el mbata deeneje da pa sea.

12

TOJI KULA

A. Kula ri bba i ao ndo wa?

B. Ma m'ao ndo kor.

A. Nan bba ao ndoi kula wa?

B. Monsieur _____ bba ao ndom.

A. I ger kunji nee wa?

B. Woyo, ma m'nger kunji nee.

B. Woua, ma m'nger kunji nee el.

9

THE BLACKSMITH

A. Where are you coming from? B. I came from the blacksmith's house.

A. What were you doing in the blacksmith's house? B. I gave him my hoe to repair.

A. Where is the blacksmith's house? B. It is _____.

A. Is the blacksmith here? (at the door of the blacksmith shop) B. Yes, he is here.

B. No, he isn't here.

A. Are you finished repairing my hoe? B. No, I haven't.

B. Yes, I have.

A. When can I return to take it? B. You can come back in about one week.

11

HOUSEWORK

A. Who does the house work? B. The house work is for women.

A. Who sweeps the rooms(house)? B. The woman sweeps the rooms.

A. Why couldn't the man enter into the kitchen? B. The man didn't enter because the women would criticize him.

12

TO LEARN A TRADE

A. What kind of work do you do? B. I am learning to be a blacksmith.

A. Who is teaching you this work? B. Mr. _____ is teaching me.

A. Did you know how to make woven straws? B. Yes, I do.

B. No, I don't.

13

KEI NDOO NEE

A. Kei ndoo neeje bula yaan bbee lei wa?

B. Woyo, deen bula yaan.

A. Bbee lei lee ngannje ge deene dao kei ndoo maktub'g ya wa?

B. Leou lee deen bula el nga bacine lee deen bula. Deen dao kene'g to ge ngannje ge dingam bee ya to.

A. Nanje bba ra kei ndoo maktub bbee lei wa?

B. Governement to, nje tar allahje to.

A. Bbee lei lee duga kei ndoo nee bba dao kene'g bei wa?

B. Woua, deou uga el, nan-nan kara ao kene'g to ge mee ndigi.

14

KAO KEM NDON'G

A. I in ra wa?

B. Ma mine ndon'g.

A. Ri bba i inga ndon ge wa?

B. Ma m'tol da ge boi ya bogane.

B. Ma m'tol nee kara kara el.

A. Bande lem to ra wa?

B. Bande lei to kem kei bag.

A. Mia lem to ra wa?

B. Mia lei to kei.

A. Mun mia lei mari wa?

B. Woyo, un am mao'g ndon'g.

A. Ndon lei ge bogene lee to ban wa?

B. Kar os yaan am minga nee el.

B. Ndi er yaan am minga nee el.

13

THE SCHOOL

A. Are there many schools in your country?
B. Yes, there are.

A. Do girls in your country go to school?
B. In the past, they didn't go to school, but now they do.

A. Who built the schools in your country?
B. The government and missionaries did.

A. Is education free in your country?
B. Yes, no one pays anything, anybody can go to school if he wants to.

14

TO HUNT

A. Where are you coming from?
B. I am coming from the hunt.

A. What did you find on the hunt?
B. I killed a big animal today.
B. I killed no animal.

A. Where is my net?
B. Your net is in the room (house).

A. Where is my spear?
B. Your spear is in the room (house).

A. May I give you your spear? (the son to the father)
B. Yes, give it to me, (I'm going to the hunt).

A. How was your hunt today?
B. The weather was bad and I found nothing.
B. It rained and I found nothing.

16

NAI TEDE KO

A. Nai ri bba i a ted ge ko lei wa?

B. Ma kunda ko lem ge ndigu.

A. Ko lei lee a kunda ge kunda see, a kar dee swa ge swa wa?

B. Ma kardee dunda ge kunda.

B. Ma kardee swa ge swa.

A. Nan bba to ge nje kuba ko nang wa?

B. Dingam bba to ge nje kuba ko nang.

A. Nan bba to ge nje ted ko wa?

B. Deene bba to ge nje ted ko.

A. Nanje bba to ge nje swa koje wa?

B. Deeneje bba to ge nje swa koje.

17

KAO MÖR

A. I in ra kaar ge nee'g wa?

B. Ma min kem kei mor'g.

A. Ri nje mör lei ban wa?

B. Ri nje mör lem ge _____.

A. Un twa ila ar nje morje lei dishi kene'g.

B. Woyo, ma kum ya.

A. I a tam ya wa?

B. Ma m'ndigi tai ya.

B. Ma m'ndigi i el.

18

TA NAN GE DEENE DEEN GE DINGAM

A. I ta deene ndö ge ra'g wa?

B. Ma m'ta deene ra ndö siri bogene.

A. I ta ngao ndö ge ra'g wa?

B. Ma m'ta ngao ra ndö siri bogene.

A. Ri ngabi ban wa?

B. Ri ngamje ge Laondoye.

16

THE MONTH OF HARVEST

A. In what month do you harvest the millet?
B. I will harvest it in the month of February.

A. Do you want your grain threshed by beating it or by working with it in a mortar?
B. I want it beaten to separate the grain.
B. I want it separated ir the mortar.

A. Who cuts the stalks?
B. It is the man.

A. Who gathers the grain after it is cut by the man?
B. The women gather it.

A. Who beats the millet in the mortar?
B. The women do it.

17

TO BETROTH

A. Where are you coming from this time?
B. I am coming from my girlfriend's house.

A. What is your girlfriend's name?
B. The name of my girlfriend is _____.

A. Will you give a seat to your boyfriend? (girl's friend or mother asks her)
B. Yes, I will do it.

A. Will you get married with me? (boy proposes to girl)
B. Yes, I will.
B. No, I won't.

18

THE MARRIAGE OF A MAN AND A WOMAN

A. When did you get married? (asked of the man)
B. I got married seven days ago.

A. When did you get married? (asked of the woman)
B. I got married seven days ago.

A. What is the name of your husband?
B. The name of my husband is Laondoye.

A. Ri deene lei ban wa?

B. Ri deene lem ge Deyo.

A. I ta deene nga wa?

B. Woua, ma m'ta deene el bei.

B. Woyo, ma m'ta deene nda.

A. I ta ngao nga wa?

B. Woua, ma m'ta ngao el bei.

B. Woyo, ma m'ta ngao nda.

19

NJE DO NANG

A. Nje do nang ishi ra wa?

B. Nje do nang ishi kem kei lea.

A. Sein a barije nje do nang kamije el wa?

B. Jeen da bbarje nje do nang kari ya.

A. I to ge nje do nang ge bbee ge ra'd wa?

B. Ma m'to nje donang ge kem _____.

A. Loo ge ra bba maji dubu ko wa?

B. Loo ge tun bba maji dubu ko.

A. Loo nee and ko yaan ya wa?

B. Woyo, yeen and ko yaan ya.

B. Woua, yeen and ko yaan el.

A. Nan bba unda donang wa?

B. Su bba unda donang.

B. Allah bba unda donang.

20

NJE NDI

A. Nan bba to nje ndi wa?

B. Nje ndi lee to deou ge nje ra ndi karee er.

A. Nje ndi to mee bbee ge nee'g wa?

B. Woyo, nje ndi to mee bbee ge nee'g ya.

A. Nje ndi ge bbee ge nee'g shi ra wa?

B. Yeen ishi kem loo ge tun'g.

A. What is the name of your wife? B. The name of my wife is Deyo.

A. Are you married? B. No, I am not married.

(asked of man) B. Yes, I am married already.

A. Are you married? B. No, I am not married.

(asked of woman) B. Yes, I am married already.

19

THE CHIEF OF THE FIELD (SOIL)

A. Where is the chief of the field? B. He is in his house.

A. Will you call the chief of the field for me? B. Yes, we could call him.

A. You are a chief of the field of what village? B. I am chief of the field of _____.

A. What place is good to sow (something--grain)? B. This place is good.

A. Is sorghum growing in this place? B. Yes, it is.

B. No, it isn't.

A. Who created the soil? B. God created the soil.

B. God created the soil.

20

CHIEF OF THE RAIN

A. Who is the chief of the rain? B. He is the rain-maker.

A. Is the rain-maker in this town? B. Yes, he is.

A. Where is the rain-maker's house? B. His house is over there.

A. Laphia bbo nje ndi.

B. Laphia ya bbo.

A. I bba to nje ndi ge bbee nee wa?

B. Woyo, ma ya m'to nje ndi ge bbee nee.

A. Ma m'ndigi kari ra ndi aree er.

B. Maji ma ma ra karee er ya.

A. I ndigi kam mari nee bba ra ndi aree er bbi wa.

B. Ma m'ndigi kari am lar bba ma ra ndi karee er bbi.

A. Bele nda ma ree ge lar lee kari bbei.

B. Maji ao laphia.

21

RI GE KUNDA

A. Ri ngonni lee ban wa?

B. Ri ngonnum ge _____*

A. I unda ri ngonni nga wa?

B. Woyo, ma munda ria ndaa.

B. Woua, ma munda ria el bei.

A. Nan bba unda ri ngonni wa?

B. Ma ya munda ria.

B. Kwan bba unda ria.

B. Kiaje bba unda ria.

B. Binreje bba unda ria.

A. Tein ndo ngonni nga wa?

B. Woyo, tein ndo ngonnum nda.

* child's name

22

KAAR GE KEM TCHAD

A. I o tog kar a kos yaan bèlè wa?

B. Ma m'nger el, Yeen a kos yaan ya umm!

A. Bèlè ndi a ker wa?

B. Bèlè ndi a ker el.

B. Bèlè ndi a ker ya.

A. Good morning, Rain-maker.

B. Good morning, Mr. _____.

A. Are you the rain-maker of this town?

B. Yes, I am the rain-maker of this town.

A. I desire that you give some rain.

B. Yes, I can do it.

A. Do you want some money before you do it?

B. Yes, I want the money before I do it.

A. I will do it tomorrow.

B. Well, good-bye.

21

THE NAME

A. What is the name of your child?

B. The name of my child is _____.

A. Did you name your child already?

B. Yes, I did.

B. No, I didn't.

A. Who did name your child?

B. Myself (I did).

B. It is his mother.

B. It is his grandparent.

B. It is his aunt.

A. Did you give the party for your child?

B. Yes, I did.

22

THE WEATHER IN CHAD

A. Do you think that it will be very hot tomorrow?

B. I don't know, perhaps it will.

A. Will it be raining tomorrow?

B. It won't be raining.

B. It will be raining.

A. Dogene kaar os yaan.

B. Kaar os am mo loo kila rom el.

A. I ndigi loo nunga dee loo kul bba i ndigi wa?

B. Ma m'ndigi loo nunga

B. Ma m'ndigi loo kul.

A. Ao ishi dan kaara.

B. Woua ma shi dan kaara el na dom a telem.

23

NEE KUSAJE

A. Ri bba dooje dusa Tchad wa?

B. Tchadǧ lee dooje dusa Teinje ge waje.

A. Nee kusa le nasarje to kem Tchad'g ya to wa?

B. Woyo, nee kusa le nasarje to kem Tchad'g ya.

A. Nee kusa nasarje ge ban ban bba to kem Tchad'g wa?

B. Mapaje, salzdeje ge neeje bbeud-bbeud bula.

A. Deb loo ge ra'd bba dul mangje kene'g yaan wa?

B. Dul mangje kem deb loo ge kem taar'g bba yaan.

A. Loo ge ra bba dwa kanjije kene'g yaan wa?

B. Kanjije lee dwa dee kem Fort Lamy bba yaan.

24

KAAR KUSA NEE

A. Kaar ge ban bba i usa ge nee wa?

B. Kaar ge ar dangra do.

A. I usa nee ge ndo nee ya wa?

B. Woyo, musa nee ge ndo nee ya.

A. Koro nee kei lei ndaa mao musa sei wa?

B. Woyo, ree ao usa sem la.

B. Woua, koro nee kei lem el.

A. I koro muru lee lai nga wa?

B. Woua, mkoro lai el bbei.

B. Woyo, mkoro lai nda.

A. I usa nee gŏl kanda bba loo ndul wa?

B. Ma musa nee gŏl munda.

B. Ma musa nee gŏl jo.

B. Ma musa nee gŏl kara ba.

A. It is very hot today.

B. It is so hot that it is difficult tc breathe.

A. Do you like hot weather or cold weather?

B. I like hot weather.

B. I like cold weather.

A. Go stand in the sun.

B. No, I won't do it because I will get a headache.

23

THE FOODS

A. What things are the people eating in Chad?

B. They eat millet and sorghum.

A. Are (there) European's foods in Chad?

B. Yes, they (there) are.

A. What kind of European's foods are in Chad?

B. There are bread, salad, and several (other) things.

A. In what part of Chad (do) the people raise cattle?

B. The people raise cattle in the north part of Chad.

A. Where do the people find much fish?

B. The fish occur in (the) Fort Lamy (river).

24

DINNER HOUR

A. When did you eat?

B. About 12 o'clock.

A. Did you eat this morning?

B. Yes, I ate this morning.

A. Is food prepared in your house; will I go to eat with you?

B. Yes, come with me to eat.

B. No, the food isn't prepared.

A. Did you finish preparing food yet?

B. No, I haven't finished it.

B. Yes, I have finished already.

A. How much do you eat per day?

B. I eat three times.

B. I eat twice.

B. I eat once.

A. Maji kari ree usa sem muru kumatege.

B. Woyo, ma kao kusa sei ya.

A. Kaar ge kanda bba ma kao kusa ge sei muru lee wa?

B. Maji kari i ree ge kar ge siri.

25

KEI KUNDA SINNGÂ

A. Kei sinnga to ra wa?

B. Kei sinnga to do ji kolig.

A. Kei poste to ra wa?

B. Kei poste to do ji gelig.

A. Loo ndogo timber to ra wa?

B. Loo ndogo timber no. _____.

A. Loo kunda sinnga to ra wa?

B. Loo kunda sinnga ya nee.

A. Loo kula ge telegramme to ra wa?

B. Loo kula ge telegramme ya nee.

A. Timber kem gursu kanda bba ma kula nee'g maktub lem kem Amerique'g wa?

B. Timber kem gursu _____ F.

A. Ma m'ndigi pa tar ge marem ge shi Amerique de lee ma ra tog ban wa?

B. Maji kari ao o deou ge shi nu nee.

A. Merci.

26

KILA KUJI DO DOOJE GE TOGDE

A. See ngonn a bbel dooje ge tog ya wa?

B. Woyo, ngonn a kila tar do dee'g el.

A. Ngannje ge bacine lee bbel dooje ge tŏg ya bbei wa?

B. Woya, deen d'ula pana neen mingaije doneeje ndaa bbo na belije dooje ge tŏg el.

A. Loo ge inga deou ge tŏg reou'g lee i a kila kuji dea'g ya wa?

B. Woyo ma kila kuji dea'g m'bata yeen to deou ge tŏg.

A. Ngonn a kao nada ge mindee wa?

B. Woua yeen a kao ge mindee-mindee el.

A. Will you come eat with me this evening? B. Yes, I will come.

A. What hour can I go to eat with you? B. It is good to come at 7 o'clock.

25

THE POST OFFICE

A. Where is the post office, please? B. The post office is on your right.

A. Where in the post office? B. The post office is on your left.

A. Where is the window to buy stamps? B. The window is number _____.

A. Where is the telephone? B. It is here.

A. Where is the telegram window? B. It is here.

A. How much in stamps is needed for America? B. _____ F is needed.

A. I want to call up my friend in America; what can I do? B. Will you see the person over there.

A. Thank you.

26

SUBMISSION (OBEDIENCE) TO THE OLD PERSON

A. Does the young man submit to the old person? B. Yes, he mustn't say anything (bad).

A. Do young men submit to the old man now? B. No, they say that they are civilized and don't obey.

A. When you meet an old man in the way do you submit (obey) to him? B. Yes, I submit because he is an old man.

A. Can the young man stay where the old man stays? B. No, he doesn't go in that place.

27

KUR BA MAN

A. Bula man lee to ge ri wa?

B. Yeen to ge ba man.

B. Yeen to ge loo ge dao dŏd man kene'g.

A. Nan bba ur man nee lee wa?

B. Laondoje bba ur man nee lee.

A. Ao ge ra wa?

B. Mao ge man.

A. Kaa do lem to ra wa?

B. Kaa do lei to ta bula.

A. I a ger kur man to wa?

B. Woua ma ma ger kur man el.

B. Ma m'nger kur man gao.

A. Man nee dŏd ge lar see kari ba wa?

B. Dod ge lar el.

B. Dod ge lar.

28

NEE KODO NEEJE

A. Ri ba i ao odo ge nee lei wa?

B. Ma m'odo nee lem ge dom.

B. Ma m'odo nee lem ge kundalia.

B. Ma m'odo nee lem ge wodoro.

B. Ma m'odo nee lem ge lapala.

A. Ma kinga nje kodo neeje nee el wa?

B. Nje kodo neeje d'ishi nu tun.

B. I a kinga dee ya.

B. Nje kodo neeje goto nein.

A. I ndigi kodo nee lem nee karem ya wa?

B. Woyo ma kodo kari ya.

27

HOW TO DIG THE SHAFT

A. What is "bulaman"?

B. It is a shaft.

B. It is a place where the people draw water.

A. Who is digging their shaft?

B. Mr. Laondoje is digging it.

A. Where are you going?

B. I am going to the shaft.

A. Where is my gourd?

B. Your gourd is in the shaft place.

A. Do you know how to dig a shaft?

B. No, I don't know how.

B. Yes, I know how.

A. Is this shaft free?

B. It is free.

B. It isn't free.

28

THE MEANS OF TRANSPORTATION

A. How do you carry the things?

B. I carry my thing on my head.

B. I carry my thing on my bicycle.

B. I carry my thing by truck (car).

B. I carry my thing by plane.

A. Where may I find the porters?

B. The porters are over there.

B. You can find them.

B. Aren't the porters here?

A. Do you want to carry my things for me?

B. Yes, I can do it for you.

A. Ma ma kari lar kanda wa?

B. I a kam lar el, ma kodo kaiba.

B. I a kam lar _____.

29

KEM KEI NDOGO NEE'G

A. Lar kubu lei nee kanda wa?

B. Laree to sag kara.

A. Markubjé to kei lei nee wa?

B. Moyo, deen to kene'g nee ya.

B. Markub goto kei lem.

A. Kei ndogo nee to ra wa?

B. Kei ndogo nee to kem mbor suck'd.

A. Kei makaja to ra wa?

B. Kei makaja to mbor suck'd.

A. Kei makaja goto nee wa?

B. Kei makaja to nee ya.

A. I a kulam loo ge kei ndogo nee to kene'g wa?

B. Moyo ma ma kulai ya.

B. Yeen to ra wa?

B. Yeen to do ji koli'g.

B. Yeen to do ji geli'g.

A. Ma mari merci.

B. Maji ao laphia.

30

REOUJE

A. Reou ge nee maji ya wa?

B. Reou ge nee lee maji ya.

B. Reou ge nee lee maji el.

A. Reou ge ao ge kem ambassade'g to ra wa?

B. Maji kari i ta reou ge do ji koli'g

B. Maji kari i ta reou ge do ji geli'g.

A. How much money can I pay you?

B. You don't pay me, I will carry it free.

B. You can pay me _____.

29

IN THE SHOP (STORE)

A. What is the price of this cloth?

B. The price is

A. Do you have shoes in your shop?

B. Yes, they are here.

B. The shoes aren't here. (We don't sell shoes.)

A. Where is the shop?

B. The shop is near the market.

A. Where is the shop?

B. The shop is near the market.

A. Isn't the shop here?

B. Yes, it is here.

A. Will you show me where the shop is?

B. Yes, I can show you.

A. Where is it?

B. It is on your right ('hand').

B. It is on your left ('hand').

A. I thank you.

B. Good-bye.

30

THE WAYS

A. This way isn't bad. . .

B. Yes, it is a good way.

B. No, it is a bad way.

A. Where is the way to the embassy?

B. Will you turn on your right ('hand').

B. Will you turn on your left ('hand').

A. Man goto kem reou'g nee ge wa? B. Man goto kene'g.

B. Man to kene'g.

B. Man taa reou ge tun lee lai.

A. Laphia bbo, i a kulam reou el wa? B. Ma kulai reou ya.

B. Ma m'to ge bbee ge nee'g el.

A. Reou ge ao ge l'hopital'g to ra wa? B. Maji kaar taa reou ge do ji koli'g.

A. Reou ge ao ge kei kuman'g to ra wa? B. Maji kari taa reou ge do ji geli'g.

A. I ger reou ge ao ge _____ el wa. B. Ma m'ger gao, maji kari ao joroNg ya ndaa a tee kene'g.

A. Mari merci. B. Ao laphia.

31

TAXI

A. Laphia bbo nje taxi! B. Laphia bbo.

A. Ma m'ndigi kao mee bbee'g nee i a kao sem wa? B. Ree am mao sei la.

B. I ao ge ra wa? A. Ma mao ge kem ambassade'g.

A. Ambassade ge ra bba i ndigi kao kene'g wa? B. Ambassade le Americainje.

A. Maji kari ao sem hotel'g. B. Maji

A. Maji kari ao sem kem ve avion'g (lapala'g). B. Maji

A. Maji kari ao sem kem loo poste'g (kei simga'g). B. Maji

A. Ma kari lar kanda wa? B. Lar sag kara.

A. Ta lar lei ndaa ao laphia mga. B. Merci lei.

A. Is there water on this way?

B. There isn't water on it.

B. There is water on it.

B. There is water all the way.

A. Hello! Will you show me the way?

B. Yes, I can do it.

B. I am a stranger here.

A. Where is the way to the hospital?

B. Will you turn on your right ('hand').

A. Where is the way to the hospital?

B. Will you turn on your left ('hand').

A. Do you know the way to _____.*

B. Yes, I know, you can walk—stay to the right.

A. I thank you.

B. Good-bye.

* The student will complete by name of place.

31

TAXI

A. Good morning, cabman.

B. Morning.

A. Will you bring (take) me into town?

B. Come (get) in, please.

B. Where are you going?

B. I am going to the embassy.

A. What embassy do you want to go to?

B. The American Embassy.

A. Will you bring (take) me to the motel?

B. Good (yes, I will).

A. Will you bring (take) me to the airport?

B. Good (yes, I will).

A. Will you bring (take) me to the post office?

B. Good (yes, I will).

A. How much money may I give you?

B. 1000 F.

A. Take your money and good luck.

B. I thank you.

32

NEE KO TARJEE

A. Radio lei to kene'g wa?

B. Radio lem to kene'g ya.

B. Radio lem gote.

A. A kunda radio lei karci doji ge tar el wa?

B. I ndigi ko tar wa?

B. Ma kunda kari c ge tar ya.

A. Bbee ge ra bb a i ndigi ko tar kene'g wa?

B. Ma m'ndigi ko tar ge kem _____.

A. Mua maree bbar lam-lam bee see yan wa?

B. I aree bbar lam-lam bee.

B. I aree bbar yaan.

A. Kei ndogo maktub to ra wa?

B. Kei ndogo maktub to kem _____.

A. Ma kinga journal ndogo ya wa?

B. Woyo, a kinga ya.

B. Woua, a kinga el.

A. Ma kinga journal anglais ya wa?

B. A kinga journal anglais ya.

A. Journal lee laree kanda wa?

B. Journal lee laree _____.

A. Ao laphia nga bba.

B. Maji ao laphia ya to.

33

KEI KUMAN

A. Ao ge ra wa?

B. Ma mao ge kem kei kuman'g.

A. Roi toi wa?

B. Woyo, rom tom lee.

B. Woua, mao dan deou bba kene'g.

A. Ri bba rai wa?

B Dom bba telem

B. Romje lai ya tom.

B. Ma m'kes yaan.

B. Ma m'to bb'i el.

B. Ma m'nding

B. Kuru ngang bba ram.

B. Baign-rang bba usam.

32

THE THINGS FOR INFORMATIONS

(THE MEANS OF INFORMATION)

A. Do you have a radio?
B. I have a radio.
B. I have no radio.

A. Will you turn up your radio to hear the news?
B. Do you want to hear the news?
B. I turn it up for you to hear the news.

A. From what country do you want to hear the news?
B. I want to hear the news from _____.

A. Should I turn it up or down?
B. Turn it down.
B. Turn it up.

A. Where is the bookshop?
B. The bookshop is _____.

A. Can I find a newspaper to buy?
B. Yes, you can find it.
B. No, you can't find it.

A. Can I find an English newspaper?
B. Yes, you can find it.

A. What is the price of the newspaper?
B. It costs _____.

A. Good-bye.
B. Good-bye (I wish you well)

33

THE HOSPITAL

A. Where are you going?
B. I am going to the hospital.

A. Are you sick?
B. Yes, I am sick.
B. No, I am only accompanying somebody.

A. What do you have?
B. I have a headache.
B. My whole body is sick.
B. I cough.
B. I don't sleep.
B. I have diarrhea.
B. I have a toothache.
B. I have a wound.

A. Kei kuman to ra wa?

B. Kei kuman to kem _____.

A. Docteur ishi kene'g wa?

B. Yeen ishi kene'g.

B. Yeen goto.

B. Yeen ree kula'g el bbei.

A. Kei le docteur to ra wa?

B. Kei lea to kem _____.

A. Mari merci.

B. Ao laphia.

34

NDO DUMASI

A. Bogene to ndö ri wa?

B. Bogene to ndö dumasi.

A. I a kao kem kei dumasi'g wa?

B. Woua, ma ma kao kem kei dumasi ge el.

A. Kei allah le catholije to ra wa?

B. Kei le catholije to kem _____.

A. Kei allah le protestanje to ra wa?

B. Kei le protestanje to kem _____.

A. I a kao sem kem kei allah ge wa?

B. Woua, ma ma kao el.

B. Woyo, ma kao sei ya.

A. I a kao kem kei allah ge kar ge ban wa?

B. Ma ma kao ge kar ge _____.

A. I a tel kei allah ge ree ge kar ge ban wa?

B. Ma ma tel ree ge kar ge _____.

35

KUNDA NJAO

A. I ger kunda njao ya to wa?

B. Ma m'ger kunda njao gao.

A. I aim ngöd yaan ya wa?

B. Ma main ngöd yaan ya.

A. Gol njao lem nee to ra wa?

B. Ngol njao lei to kem _____.

A. Am gol njao lem.

B. To loo ge rad wa?

A. To kem kei.

A. Where is the hospital? B. The hospital is _____.

A. Is a doctor here? B. Yes, he is.

B. No, he isn't.

B. He hasn't come to work yet.

A. Where is the doctor's house? B. The doctor's house is _____.

A. I thank you. B. Good-bye.

34

SUNDAY

A. What day is it? B. It is Sunday today.

A. Will you go to church? B. No, I don't go to church.

A. Where is the Catholic Church? B. The Catholic Church is _____.

A. Where is the Protestant Church? B. The Protestant Church is _____.

A. Do you want to go to church with me? B. No, I don't want to go.

B. Yes, I do want to go.

A. What time do you go to church? B. I will go about _____.

A. When will you come back from church? B. I will come back about _____.

35

FIELD HOCKEY

A. Do you know how to play field hockey? B. I know how to play.

A. Do you run well? B. I run very well.

A. Where is my stick? B. Your stick is _____.

A. Give me my stick. B. Where is it?

A. It is in the room.

A. I o gol njao lem el wa?

B. Yeen to nein.

A. Loo ge ra bba dao dunda njao kene'g wa?

B. Dao dunda njao kem _____.

A. Nan bba tob maree wa?

B. Deen ya tob ei.

B. Jeen ya tobje dee.

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A. Ao ge ra wa?

B. Ma mao ge loo kos kanji'g.

A. I to ge mbao wa?

B. Woyo, ma m'tod mbao.

B. Woua, ma m'tod mbao el.

A. I a kao kos kanji ge toho see kai ba wa?

B. Ma kao kos kanji ge toho.

B. Ma kao kos kanji ge toho el.

A. Tobo lei to ken'g wa?

B. Toho lem goto.

B. Toho lem to kenee'g.

A. I ua kanjije bogene ya wa?

B. Ma moa kanjije bogene el.

B. Ma moa kanjije bogene ya.

A. Bura lei to kene'g wa?

B. Bura lem goto.

B. Bura lem to kene'g ya.

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KWOI LE YOO TO DUBU YOO

A. Nan bba wei wa?

B. Ma a'nger el.

B..To Mr. _____ bba wei.

B. To Mrs. _____bba wei.

B. To Miss _____ bba wei.

A. Do you see my stick?

B. It is here.

A. Where do the people play field hockey?

B. They play _____.

A. Which group won?

B. They beat us.

B. We beat them.

37

TO FISH

A. Where are you going?

B. I am going fishing.

A. Are you a fishman?

B. Yes, I am a fishman.

B. No, I am not a fishman.

A. Do you fish by rowboat or not?

B. Yes, I am going to fish by rowboat.

B. No, I am not going to fish by rowboat.

A. Do you have a rowboat?

B. No, I don't have one.

B. Yes, I have one.

A. Did you get some fish today?

B. I didn't get fish today.

B. I got fish today.

A. Do you have a net?

B. I don't have a net.

B. I have a net.

38

DEATH AND BURIAL

A. Who is dead?

B. I don't know.

B. Mr. _____ is dead.

B. Mrs. _____ is dead.

B. Miss _____ is dead.

A. Deou ge deene see, dingam bba wei wa?

B. To deou ge deene.

B. To deou ge dingam.

A. In kem ra wa?

B. Min kem loo yoo'g.

A. Ao ge ra wa?

B. Mao ge kem loo yoo ge.

A. Ri bba ria bba yeen wei wa?

B. Ma m'nger nee ge ria yeen el.

B. To _____ bba ria aree wei.

A. Deou ge wei lee to ngonn see deou ge tög wa?

B. Yeen to ngonn ba bei.

B. Yeen to ge deou ge tög.

A. Yeen to ge bbee ge ra'd wa?

B. Yeen to ge kem _____.

39

UMAN

A. Uman lee to ri wa?

B. Uman to nee kula kem kar ngannje.

A. I and uman nda wa?

B. Woua, ma m'and uman el bbei.

B. Woyo, me m'and uman nda.

A. Ngonn ge and uman lee i a bbaree ban wa?

B. Ma ma bbaree lao-uman.

B. Ma ma bbaree ge ri uman lea.

A. D'and uman göl kanda mee leb'd wa?

B. D'and uman göl kara ba.

A. D'and uman ge mindee-mindee wa?

B. Woua, nai uman ya teŏ bba d'and bbei.

A. Did a woman or man die?

B. It is a woman.

B. It is a man.

A. Where are you coming from?

B. I came from the dead place (graveyard).

A. Where are you going?

B. I am going to the dead place (graveyard).

A. What did he die (from)?

B. I don't know.

B. _____ killed him.

A. Is it a young person or an old person (who) died?

B. It is a young person.

B. It is an old person.

A. He is from what country?

B. He is from _____.

39

THE FIRST INITIATION

A. What is the first initiation?

B. The first initiation is the means to give education to the young man.

A. Did you take the first initiation?

B. No, I didn't.

B. Yes, I did.

A. How do you call the initiated young man?

B. I call him lao-uman.

B. I call him by his initiation name.

A. How many initiations are there per year?

B. There is only one per year.

A. Can people take initiation in all seasons?

B. No, only when the particular season arrives.

A. Uman lee ngannje ge deene d'and tɛ̃ wa?

B. Woua, ngannje ge deene d'and el.

A. Tol lao bba ketɛ̃ see, uman bba kete wa?

B. Uman ya kete,

40

KAL KUNDALIA KEM TCHAD'G

A. I nger kal kundalia wa?

B. Ma m'nger kal kundalia el.

B. Ma m'nger kal kundalia ya.

A. Kundalia lei lee to kele course see yeen ge kaiba wa?

B. Yeen to kele course.

B. Yeen to ge kaiba.

A. I ndogo kundalia lei nee ra wa?

B. Ma m'ndogo kem bbee le Dumas.

B. Ma m'ndogo kem bbee le Ruozzi.

B. Ma m'ndogo kem cyclo Tchad'g.

A. I a kal cedee kundalia bogene wa?

B. Woyo, ma m'ad kal cedee bogene.

B. Woua, ma m'ad kal bogene el.

A. Bogene d'ad kal kundaliaje wa?

B. Woyo, d'ad kaldee bogene.

A. D'ad kaldee ge kar ge ban wa?

B. Da kunda kudee ge kaar ge kunda.

A. Do the young women take initiation? B. No, they don't.

A. Is the "lao" first or is the "uman"? B. The uman is first.

40

THE CYCLING RACE IN CHAD

A. Do you know how to ride a bicycle? B. I do.

B. I don't.

A. Do you have an ordinary bicycle or a course (racing) bicycle? B. It is for the course.

B. It isn't for the course.

A. Where did you buy your bicycle? B. In Dumas shop.

B. In Ruozzi shop.

B. In Cyclo-Tchad.

A. Will you participlate in the bicycle race today? B. Yes, I do.

B. No, I don't.

A. There is a bicycle race today? B. Yes, there will be one today.

A. What time does the cycling begin? B. About 3 P.M.